

# THE DEMANDS

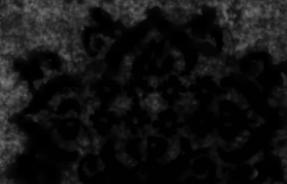
PROPOUNDED BY  
CATHOLICS,

TO THE

HERETIKES.

By Richard Baylony, Esq., and  
Dorothy Dinton.

Taken partly out of his late English  
book of Demands, & partly out of  
such parts of the same book as  
Laud



For sale by the author,  
With premiums, &c., included.

D

Mat. 16.

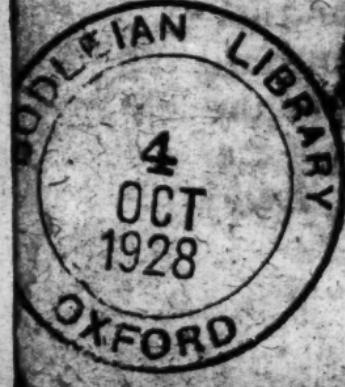
*Aedificabo Ecclesiam meam: & porta inferi non praualebunt aduersus eam . I will build vp my Church, and hell gates shall not prouale against it .*

Marc. i . 3 .

*Celum & terra transibunt, verba autem mea non transibunt . Heaven and earth shall passe : but my wordes shall not passe .*

*Hic libellus est Catholicus, elegans,  
apprimè virilis, & præstigiösus .*

*Ita testor Gulielmus Alanus,  
S. Theol. Duaci Professor Regius .*



DEMANDES  
TO BE  
Propounded vnto all He-  
retikes.

UNDERSTANDING (gen-  
tle Reader) that many are  
desirous of my late booke of Mo-  
tives to the Catholike faith, who  
notwithstandinge cannot come  
therby, partly because there were  
but few printed, partly because  
a great parte of those few fell in-  
to the Heretickes handes, God so  
ordaining it *in testimonium illis*,  
for a witnessesse vnto them: and not  
minded to repaire the Printe, al-  
though of som desired: I thought  
good, for some satisfaction of the

Demandes vnto

faide, and for further propagatio  
of the truth, to the saluation of  
my deare deceaued Countrimen,  
to set out this little Paffet. which  
albeit to some may for the quan-  
tity seeme but a trifle, yet whosoever  
will voutsafe to peruse it, shal  
 finde it ( I trust) full of most iust  
& weightie considerations to be-  
lieue the Catholikes, of this time  
also, and not the Hesouikes.

The maner of it I haue conceas-  
ed by way of Demandes to be  
made by Catholickes vnto Her-  
etics, to confound therwith the  
obstinate, and to convert them that  
be more tractable. And although  
in these Demandes I will bovery  
briefe, as only to put the learned  
in minde of that they haue read  
or may read, and to shew them  
how to vse it, to professe both the  
felues & others: yet shall I touch  
the

All Mænster.

the matter in every one of them  
(by the grace of God) sufficiently  
for all sortes. But if any man desire  
a larger declaration of them,  
he shall in my late booke of *Mor-  
tale* for most of them find enough;  
and for all of them much more in  
my latine book (which work the  
only promised, he hath since most  
learnedly performed) of the same  
mater; and that somewhat of an  
other sort, &c in another order the  
I did before in English, which by  
these Demaundes may partly be  
conjectured. Beseeching mōste  
hūbly the deceivers, if they shall  
clearly see in their consciences,  
that they can not replie to these  
Demaundes; that then they will  
for Christes sake vouchsafe to be  
good to their owne soules, and to  
spare the seely people.

Demaundes vnto

The 1 . Demaund,  
Touching the disputation made at  
Carthage.

FIRST then in the name of God, let it be demanded of the sayd deceauers, or of any other Heretike, and especially of them that will seeme to be learned, whether they haue not read or heard of *Collatio Carthaginensis*, The conference, or disputation made a Carthage in Africke, almoſt twelue hundred years ago, betweene Saint *Augustine* ( on the one ſide) and his fellowes the other Catholike Bifhopes of that Countrey, and on the other ſide the Bifhoppes of the *Donaſtites*, who were Heretiks, like- wise of that Countrey. Which disputation being then preſently taken word for word of diuers  
ſwift

*All Heretickes.*

Swift Notaries, was afterwarde  
more breifly written by S. Augu-  
stine himselfe, and is at this day  
to be seene in the seventh Tome  
of his workes, in his booke called  
*Breviculus Callationis*: An abridg-  
ment of the Conference.

If they knowe of the said con-  
ference, let them then be asked,  
whether the Question there be-  
tweene the Catholickes and the  
Donatists, were not the same that  
is now betweene the Catholickes  
and the Protestants with al other  
Heresiecs of this time: to wit,  
*VVhich of vs have the Church of  
Christ, wherber we, or they.* And  
because these Hereticks call ear-  
nestly for plaine Scripture, and  
make as though they would yeeld  
most gladly therunto: Let them  
say, whether those Catholickes  
did not bring for their church ve-

A 4                      ry many

By many most plaine testimonies  
of holy Scripture: as is more or-  
derly to be seene there in another  
booke of S. Augustins, named De  
unitate Ecclesie: Of the Chur-  
ches unitie. Whether S. Augu-  
stine ( I say ) and those other Ca-  
tholickes, did not there most ma-  
nifeitly and most mightily out of  
the Scriptures, proue a visible  
Church, begining visibly at His-  
usalem, & lasting visibly not on-  
ly vnto their time, but also vnto  
our time, and euen so continually  
to the worldes end. And whether  
such a Church make not as much  
against the Protestantes, and all  
other Heretickes, as against the  
Donatistes; and as much for vs  
that be Catholickes now, and for  
such as shall be Catholickes at  
any time to the worldes end, as  
for S. Augustine and the other Ca-  
tholikes

All Heretikes.

tholikes of that time: because neither the Protestantes, nor no other Heretickes, no more tha the **Donatistes**, haue so lasted, or euer shal so laste contynually, nor no other company of Christians, but **only ours**.

Finally, if they will say, that **S. Augustine** and his felowes there did not, nor coulde not out of the Scripture, proue sufficiently such a Church, let them be demandid whether they dare take parte with the **Donatistes** against those **Catholickes**; and whether they will, or be able to answere their Scriptures; for and in behalfe of those Heretikes. At leastwise, because they talke so much of scripture, and of onely Scripture; whether they be able all the packe of the (as **S. Augustine** also there requireth of the **Donatistes**) to al-

leage for their owne Church, or  
Churches, so much as one plaine  
text of Scripture (as he there al-  
leageth for our church, in maner  
aforesaide, very many, and very  
plaine, shewing also there, that it  
cannot erre) whether they can  
bring vs (I say) in so weightie a  
matter, as wherupon dependeth  
all our controuersie, any one plaine  
saying of holy Scripture, to proue  
that Christes Church beginning  
visibly at Hierusalem, shoulde so  
continue but a time, and then af-  
terward should vitterly either pe-  
rish, or vanish away: & that ma-  
ny hundred yeeres after, one Lu-  
ther in Saxonie, or one Caluine at  
Genoue, or any other in any other  
country, should bring it to life,  
or to light againe?

The

All Heretickes.

11

The 2 . Demaund.

Building of the Church .

V V HEREKES Christ & his  
Christians haue , besi-  
des Schismatikes and Heretikes ,  
two other kindes of enemies , to  
wit , Panimes & Jewes : & wher-  
as the auncient writers haue made  
many goodly books against those  
enemies , either to confound them  
or to perswade them , that Christ  
is God , as it was then , in the first  
beginning of Christians , very ne-  
cessary for them so to doe : Let the  
learned Protestantes be likewise  
demaunded , whether those chri-  
stian writers in those books haue  
not made , amongst others this ar-  
gument , to proue that Christ is  
God : namely Saint Chrysostome ,  
both against the Panimes , in his  
booke named , *Contra Gentiles*  
*demonstratio* , *quod Christus sit*

A 6

Deus

Dew : A plaine demonstration againt the Gentiles tha Christ is God, and also againt the Iewes, in the second of his ffe Orations that he made against them.

That Christ (I say) is God, because his church, although it had but a small & poore beginning, & euē then very many, very mighty, and very fierce enimies, yet could not, nor cannot euer possibly be suppressed: but contrariwise, being in the beginning as it were but one litle sparkle of fire, & whole floudes, yea seas of persecutions being poured out vpon it, yet could it not be extinguished but contrariwise (I say) partly hath, and partly shall set all the world on fire, first or last bringing all to Christ according to Christ's owne prediction, which he also doth there alleage : *Edificare Ecclesias*

Ecclesiam meam, & Porta inferi Mat. 16.  
non proualebit aduersus eam. I will  
builde vp my church, and Hel-  
gates shal not prouale against it.

Now let it be considered, whe-  
ther this argumento doe holde, if  
it be true which they say, to wit,  
that the church of Christ was  
not invincible, but that it hath  
bene these many hundred yeares  
quite suppressed; yea & in Chry-  
stomes own time no church of  
Christ at all. For they knowe, if  
they graunt that the to haue bene  
the true church, that they must  
grat also ours now to be the true  
church, as being all one with  
that. If then they will say, that  
this is not a good argument, lett  
the be further demaunded, whe-  
ther they dare take parte also  
with the very Iewes & Paynims  
against the Christians, yea and  
against

74 Demaundes vnto

against the Godhead of CHRIST himselfe; and whether they will go about, or whether they be able (which the Iewes and Paynimes were neuer able, nor neuer shal be able) to answere this argument.

And the againe: How they can for shame say , theirs to be the Church of Christ, & not rather a plaine apostacie from Christ, that muit needs labour to answer the arguments of CHRISTIAN men, which they haue made against such infidels , to proue that Christ is God. And therfore againe, whether it be not a sufficient Motiuue for any Christia man to be of our Church, which he so plainly seeth , & anon more plainly shall see, to stand vpon the very same argumentes against these Heretickes, whereupon the Diuinitie of Christ himselfe doth stande against

gainst the Jewes and Paineynes .

Finally let the consider, whether it be not evident by this, that when they talke so much of Persecution, to bring vs thereby into ennie, and theselues into fauour, they do not geue wifeme occaſion to marke that they cannot be the Church of Christ. For Persecution is not a Motiue of it ſelue alone to beleeue any. Otherwile not onely one ſorte, but all ſortes ſhould be beleeted, because all are persecuted, as themſelues of *July. 23.* late did burne certayne in Smith-*Tow*, fieldes .

But persecution is a Motiue after this ſorte as S. Chrysostome here doth handle it, to wit, that Christ muſt be beleued to be God, becauſe, according to his owne ſaying no persecution coulde, or can ouerthrow his Church, which being

16.

Demandes ante.)

being once granted , that the Church of Christ (I say) alwaies standeth & continueth ; let the heretickes say , whether they had any cause to rise : and therfore if they be wise , let them lye downe againe , & returne to the Church and saue their soules .

The 3. Demande :

Gang out .

Act. 2.  
4. 5.  
28.  
Act. 15.

V VHEREAS it is manifestly writte in the holy Scripture of the Apostles actes , that the Church of Christ , (a) began visibly a Hierusalem and visibly growing on , (b) came at lengthe also visibly to Rome . Whether the Protestantes can shew vs out of Scripture or storie , that the Romanes (with whom , as it is manifest , we agree in all pointes ) who then were in the church  
went

All Heretickes.

went againe out of the Church , forsaking at any time the communion or company of other christians then living , and making a new several church or companie by themselues asunder . So , as it is knowen themselues haue done , being first of our company : and their Captaines , for the most parte also of our Mōkes & Fryars as *Luther* *Oecolampadius* , *Hooper* , *Bale* , with many others : and afterward breaking from our company by disobedience , and contempt of their ordinarie Superiours : and so , seditiously setting vp these factions of theirs , which now we see . Whether also they can name vs any company , that euer since the Apostles time so did , and obstinate lie stood in it , that was not Schismatical ?

As it is plaine , that they are  
Gone

15 Demaundes unto  
Gone out , so it is plaine ( I say )  
that we never went out, wherof  
it foloweth sensibly, that as they  
be not within, so we be stil within.  
And therefore let them be yrged,  
what they can say to this , either  
for themselves, or against vs . Or  
rather let them , if they be wise ,  
geue ouer, and quickely without  
more a doe come in againe.

The 4. Demaunde .

After rysing .

W H E T H E R they be able , to  
name any time , since the A-  
postles time , when our Church  
first arose : Or ( because they re-  
fuse not onely our company , as  
Schismatiks , but also our Faith  
as Heretikes , and also almost all  
our Religion , as plaine Apostats ) whether they can name any  
certayne Author and first begin-  
ner

nier of the peculiar Articles of our Faith and Religion, but Christ and his Apostles onely? Let them be vrged to name the Article, the time, and person. Sure it is, that they can name no such.

But on the other side, it is euident, that their companie or companies beganne, of late; the Author therof is knowē, the time of his rising not onely recorded in Histories, but also fresh in the elders memories, and very manie Articles of his Doctrine before vnheard of. Many such cōpanies are noted in Histories, rising so with new Articles, after the begining of the churche as *Nestorians*, *Sabellians*, *Arrians*, *Pellagians*, and very many moe. Now for defense of their owne doing, let thē looke amongst them all, and name vs some one of them, that notwithstanding

*Demandes vnto  
standing this their rising afterward,  
was not Schismatical, nor their  
articles Hereticall? Sure it is a-  
gaine, that they can name no  
such, and therefore is it evident,  
both that we bee still the true  
and Primitiue or first Christians:  
and also that they be of a new  
false makinge, and not true Chi-  
stians.*

*The 5. Demand,*

*VVondred at.*

**A**Lso whether at any time  
the Christian people wode-  
red at our Religion & Doctrine  
or any point therof, as then first  
appearing, and afore not heard  
of: and whether the Pastors and  
Doctors of the church then pre-  
sently controled the same as new  
& diuers from the Doctrine that  
was before? And whether that all  
Here-

Heresies were not so wōdred at, and so controlled at their first appearing? WHETHER also that which seemed so strange to them that stoode in vnitie, which was so gaineſaid & refuted, in bookeſ Disputations and councels, by them that had the charge of the Church of Christ, were not alwaies Heresie, & the Professors of it (if they were obstinate) alwaies Heretickes, without exception?

As our doctrine therfore, which cuen from Christ & his Apostles, is come quietlye to our handes without ſuch contradiction, is ſure and Catholike: ſo that of the Protestantes and Puritanes, which was ſtreight with the ſworde of Gods Church ſticked in *Luther*, and never ſince hath ceaffed to be by learned Catholike men confuted

*As  
Trent.*

22 Demaundes vnto  
futed, and hath beeene by a Gene-  
rall Councell also examined and  
accursed, nor neuer shall be able  
to get one day of quiet possession,  
but euer oppugned and assaulted,  
vntill it be quite againe dispa-  
ched, as all other Heresyes haue  
beeene before it: is most certainly  
without all doubt hereticall.

The 6. Demaund.

The nature of Catholikes.

*Aug. 10.  
ap. Fund  
cap. 4 et  
de vera  
relig. c. 7*  
**V**HENSOEVER there was  
such Going out, and such  
after rising of some, & such won-  
dering at it of others: whether al-  
wayes then, in talke & in books,  
one sort of Christians were not  
commonly called Catholikes, and  
well knowne by that name. And  
whether the said Christians were  
not alwayes true Catholikes: &  
so at length of all men confessed  
to be

to bee, whatsoeuer smoke for a  
while their enimis made against  
thē, by putting other names vp-  
on them?

Victor  
de perse-  
Vand. l.  
3. fol. 34

And now at this time of their  
Going out, & new rising, let thē  
say, whose name that is, ours or  
theirs? for example: At Paris ve-  
ry lately a young Gentleman of  
our nation, called M. Culpeper, ly-  
ing on his death bedde: the night  
before he died, there came vnto  
him a Countrye man of ours, as he  
saide, vpon a message, And being  
there vpō admitted vnto him, by  
them that were about him pray-  
ing for him & teaching him how  
to dye; after that he had done his  
Masters commendations, by & by  
he broke out, & saide vnto him in  
these very wordes: O Master Cul-  
peper, In any case renounce the  
Catholike faith. Now, who hea-  
reth

reth this, and knoweth not, what  
faith that good felow meant? as  
himselfe also would not so haue  
spoken, but that he knew well e-  
nough, the teame to be neither  
strange, nor ambiguous, nor ob-  
scure? Or whether should I also  
not be vnderstoode if I should tel  
further, how the Gentleman died  
~~Catholike~~, notwithstanding, &  
that a little before his death he  
said, as in an agonie to a Catholike  
learned holy man, his leader  
and director in soule matters that  
stode then by his bedde side: O  
tell me, I pray you, am I in the  
right way? And he assuring him  
that he was: That is well, quoth,  
he: And will you goe with me?  
The saide catholike affirming,  
that he woulde: That is well,  
quoth he againe: and so laye stil a  
while. And anon againe he said

But

But tell me, I pray you, am I right? And he againe with good words assuring him: That is well, saith the Gentleman againe: And will you goe with me? Then after his answere, a litle silence againe: and with very cheerefull countenance the Gentlemen saieth: O now I see my selfe, that I am right. Beholde, my good Angell bath most glorioussye appeared vnto me, and shewed me the dore open for me, that I may euuen now enter in. But you (quoth he to the good man, with whom he talked) may not yet come. And so lying a while longer with a smilinge countenance, gaue vp his happie ghost: Dying, I say, a Catholique By which name here I aske the Protestant, whether they know not what I meane? As likewise in all other bookees written now

Iul. 24.

B      adaies

adaies, when they happen com-  
monly vpon that name, whether  
they or any body else stagger at it  
as not knowing, whether we or  
they are meant therby?

*The 7. Demaund.**The name of Heretikes.*

**L**IKEVVISE, whether they  
that haue beeene of christian  
men, at any tyme since heresyes  
first rose, commonly called He-  
retiks, & plainly known by that  
name, haue not alwayes been he-  
retikes also indeed, and so euer in  
the end, of al men confessed to be.

*Soz. li. 7.**ca. 4.* Let them runne ouer the Ecclesi-*Iren. li. 3.* asticall Historyes, and writings*ca. 15.* of the Fathers, and bring vs some

exception.

And let them say withall, at  
this tyme, whose name that is,  
ours or theirs. As in booke written

ten now a dayes; vpon whome  
that name runneth, and that so  
roundly, that the Reader (I war-  
rant you) whosoeuer he be, ne-  
uer sticketh at the matter, but  
knoweth well of whome he rea-  
deth, to wit, of them, and not of  
vs.

*The 8. Demande.**The Name of Protestantes.*

**V**HETHER out of all this  
tyme since Christis Ascen-  
tion, they can bring vs any that  
in respect of the doctrine, which  
they did professe, or in respect of  
the seueral company, with which  
they did communicate, had a new  
name, made of some mans name,  
or otherwise taken vp; whereby  
they comonly tearmed theselues,  
and in the world generally were  
tearmed, and immediatly known  
thereby (but if they were obsti-

*Hier. cō.**Lucif,**Aug. de**utl. cre.**c. 7.**Chris. ho**33. in A**tta.**Ire.li. I**ca. 20.**Lat.**4. c.**30.Opt.*

nate) they were euer Heretikes  
or Schismatikes : as *Arians, Pelagi-*  
*ans, Donatists, &c.*

Againe, at this tyme, which  
of vs haue such new names, as  
whose names these be, *Prote-*  
*stants, Puritans, Precisians, Un-*  
*spotted brethren, Fellowes of loue,*  
*Superilluminate, Porklinges, Lu-*  
*therans, Calvinistes, Anabaptistes,*  
with many such more? And fur-  
ther let them be asked, whether  
they can auouch their common  
slander, that among vs also there  
are such names, as *Dominicans,*  
*Franciscans, Iesuites, with such o-*  
*ther names of our Religious?* Let  
them tell vs then, what seuerall  
article of fayth, or what seuerall  
comunions those Religious haue:  
and briefly, whether it be not ev-  
ident, that they, & we that are  
not Monkes, be both of one faith,  
and

and both of one communion, that  
is to say, both frequenting the  
same churches, and the same Sa-  
cramentes. And as for the name of  
Papists, let them shew, that it was  
euer heard of before *Luther*. Sure  
it is, that it was not: & therefore  
can it not be the name of vs, who  
(by their owne confession) were  
many hundred yeares before *Lu-  
ther* was borne; and not all that  
while without a name, but then,  
and now, and euer named Catho-  
likes, although it pleased *Luther* Aug. de  
util. cre.  
c. 17. &  
to. 6. Ser.  
con. Ar.  
& Col. 3  
diei. nu.  
to nicke-name vs Papists, as other  
Heretiks afore also nicke-named  
the true Catholikes, our fore-fa-  
thers, calling them *Homousians*, & *Col. 3*  
*Cesarians*, and such like.

Let them tell you this also: *2. Basil.*  
why they doe not tearme vs by *ep. 71.*  
some one Popes name, as, *Gre-  
gorians of Gregory*, or *Leonians of*

Leo, that was when *Luther* began, or in like manner of some one or other. So as we tearme them of *Luther Lutherans*, of *Calvin Calvinists*, and others, *Arrians of Arius*, *Pelagiās of Pelagius &c.* Why (I say) do not they likwise tearme vs by the name of some one Pope, but generally Papists of Pope, wheras there haue bin Popes alwayes since the Apostles times? What is the cause of this difference in our dealing. Let them (if their wisedome can) giue me any other cause, but only this which bitterly condemneth them, and plainly cleareth vs: That, whereas we haue truely to charge them, and all other Heretickes, with following some one man, that was a new Maister, and a deuiser of some new doctrine: they cannot so charge vs with any one Pope

Pope at all, because the Popes doctrines that we doe follow them in, were not at any tyme newly deuised by them, but receaued of the Apostles, & so kept continually of them al, euен vnto this day. And therfore *Luther* ha- uing nothing to charge vs with in this foresayd manner, inuen- tered this general tearme of Papists, manifestly against himselfe, be- ing rightly scanned, as the wise doe see.

*The 9. Demande.*

*Conuerſion of Heathen Nations.*

V V A E R E A S Christ did say  
that All Nations should  
bee conuerted from their Paga-  
nisme, and be taught, and heare  
his Gospell preached vnto them: <sup>Io. 10</sup>  
and whereas his Apostles be- <sup>16</sup>  
ganne most gloriously to doe the <sup>Mat. 28</sup>  
same: let the Protestantes be af- <sup>19</sup>  
<sup>Mar.</sup> <sup>16. 20</sup>

Rom. 20.  
c. 18.

ked, who they are, that did, and  
doe accomplish, the same ? whe-  
ther they euer conuerted any Na-  
tion from Paganisme to be Chri-  
stian, and not rather doe only a-  
uerte Christians from the faith of  
Christ, so as all other Heretikes  
haue done before them ? And on  
the other sid, whether they know  
not, how euerr at this present our  
church filleth very many & most  
ample Nations of the East, and  
weast India with the Glicspel, &  
knowledg of christ? And whether  
they do not confesse themselves,  
that likewise all the other Nati-  
ons, which haue beene conuerted  
within these 1000. years, which  
are very many, were conuerted by  
our Church ? Then, of other na-  
tions afore conuerted, let them be  
vrged to name any one, either con-  
uerted by them, or not conuerted  
by

by vs, but by some other Church  
and to some other Ghospell, or  
some other Christ?

Finally let them peruse all  
Histories, & report truely, whe-  
ther they do not al note, those na-  
tions, then to haue beene conuer-  
ted vnto christ, when they were  
conuerted vnto our Religion: &  
if any but we chanced to haue to  
do with the cōuersion of certain,  
that their conuersion was neuer  
accompted right and good, vntill  
they were amended by vs, and  
(namely) vnitied to the Sea of  
*Rome*. And therefore let them be  
asked, whether we be not, or  
who els be christs witnesses *vs-*  
*que ad ultimum terra*, euen to the 47. 13  
furthest end of the earth,

Demaundes vnto.

The 10. Demaunde.

Touching Miracles.

V V H E R E A S againe Christ  
confirmed his owne prea-  
*To. 10.* ching to the Lewes by working  
*37.* of Miracles, & sending his apost-  
*32. 37.* les with their Successors to con-  
*& 15.* uert all other Nations, promised  
*24. & 20.* and fortold, that he would com-  
*30. 31.* firme their preaching likewise  
*Mar.* with Miracles, as also the Ghos-  
*16. 17.* pell sayth that he did.  
*10. 14.*

*12.* We aske the Protestantes,  
*Mar.* whether they know not by Hi-  
*16. 20* storyes, that at the conuersion  
now of the Indes, and afore also  
at the conuersion of those other  
nations, by our church, great Mi-  
racles are, and euermore were  
wrought by our preachers. And  
whether it follow not therupon,  
that our Preachers are they,  
whome Christ sent out, and  
with

with whom ch-ist worketh: & that their preachinge is true, as Christes preaching was true, and his Apostles preaching true, and that our Nations therfore be wel conuerted as *S. Peter, S. Barnabee* and *S. Paule* doe proue therby (I say, by Miracles) that the first *Aet. 11.* Gentiles were well conuerted by *i7. &c.* them? *i5. 9.*

And besides the first conuersi-*12.*  
on of Nations, whether they read  
not in most approued authors, that  
afterward also almost continualy  
in euery Nation of our church,  
most vndoubted Miracles be, and  
haue bene wrought, innumera-  
ble holy men and women of our  
church approued and honored by  
God with that gift, as *S. Bernard*,  
*S. Frauncis S. Dominicke, &c.*  
and very many articles & pointes  
of our Doctrine also in particular

so con-

so confimed, as the B. Sacrament,  
the signe of the Crosse, Relikes, &c.  
In so much that the auncient  
Christians writinge against the

*Aug. de Iewes and Paynimes for the God-  
cium. Dei head of Christ, do first shew, that  
lib. 22. the miracles of Christ him selfe  
ca. 5. 8. and his Apostls were wrought to  
ex de u- set vp a visible Church, that shold  
zil. cred. continue for euer (wherof it folo-  
c. 14, 15  
16. & weth, that all Heretickes do rise  
Re. lib. 1 in vaine:) And secondly they do by  
cap. 14. such Miracles of the Church, as  
Chry. 10 I haue saide daily to bee seene,  
3. cont. proue vnto those Infidels the mi-  
Gent. de racles of Christ and his Apostles,  
vita Ba- recorded in the holy Scripture,  
bila. col. 885. which those Infidels did denie,  
because they did not see the.) Let  
the Protestantes therfore be as-  
ked, whether they dare ioine here  
in also with the Infidels against  
the christians, and answere for  
them*

them, that the argument is not good, because these Miracles of the Crosse, and of Relickes, and such like are not Miracles, but illusions. And then whē they shal by and by heare the Infidels say euē so also of Christes & his Apostles Miracles, let vs see a Gods name, how wisely the Protestāts wil replie, & shew them a plaine difference betweene christes Miracles, and our Miracles? Or rather shal we not see them hereby not only confirme the Infidels in their incredulitie, but also prepare weake christians to infidelitie, yea & them selues also ready to geue ouer therunto: as in our countrey (God helpe) who feeth not?

*The*

## The ii . Demaund.

Touching England our own Countreye.

**A**ND here namely of our own Countrey a few questions: whether it be not plaine by the Historie of Venerable Bede our Countreiman, and other Authors that our English Nation a thousand years agoe, in S. Gregories time, was conuerted (a) by men of our catholike Romane church? and conuerted to al points of our catholike Romane Faith , as (b) Masse, (c) Purgatorie, (d) Saints, &c. And, that our saide conuersio was confirmed then (e) by wonderful Miracles.

f. lib. i. And if this be not enough, ia. 4 wheras the Britons or welsh men were conuerted before vs more then foure hundred years, aboue fourtene hundred yeares agoe, in

S. Eleu-

S. Eleutherius time: whether lib. i .c. 7  
they were conuerted by S. Eleu- 8.15.18  
therius to one faith? and we Eng- g lib. 2.  
lish men by S. Gregorie to (a) ano- ca. 2.  
ther faith? Or, whether (g) the  
greatest point, wherein the Bi-  
pes of *Vales* differed from our A-  
postles, were not *about the Son-*  
*day vpon which Easter should be*  
kept, which the Protestantnes  
pardy (although ignorantly, and  
falsely) make to be no great  
matter. And, whether in that  
point also, and in any other of less  
waight, wherein they did differ,  
the truth were not (euen by the  
Protestantnes owne confession) on  
our Apostles side, & not vpon the  
*welshe mens* side.

Now for them to departe from  
this faith so longe continuing, so  
confirmed, so auncient, so close to  
the Apostles time, & therfore (as  
also

also because it came from Rome  
sensibly Apostlicall? hauing also  
the plaine deuine testimonie of so

Pf. 71. b. many Scriptures, as amongst the  
To. & conuerstion of Nations speake ex-  
96. a 1. pretly of Handes: let them say,  
Isa. 41. a what moued them? what Mira-  
1. 5. a 2. cles did Luther worke? what Mi-  
a 4. 49. racles did Caluine worke, or any  
a 1. 60. other of their new masters, and  
5. b. 9. Sopb. 2. false Apostles? yea what other  
a 11. thinge caried away our contrey  
into this Apostasie, but only sinne,  
as all the world knoweth? & the  
same also daily so filling it with  
all kinde of finne and wickednes,  
that there must needs follow of it,  
destruction both temporall and  
eternal?

The

*The 12. Demaunde.**Visions.*

**V**hether they knowe not *a Bed.*  
that both in *(a)* our Country *Hist. l.2*  
and also in al other Christian na- *a 6. 12*  
tions, innumerable holy Persons  
of our communion, & very many  
points of our doctrine, haue been  
by God from heauen approued  
with most vndoubted visions, &  
them also very often sensible: as  
for example. The *(b)* Relikes of *b. Amb.*  
*S. Geruasius*, and *Protasius* reuea- *Serm. 6. 1.*  
led at Milane to *S. Ambrose* him- *Aug. de*  
selfe; with infinite moe of like- *vni. Ec.*  
sort? And whether it be not eu- *cap. 26.*  
ident *(c)* in the Scriptures, that *Paulin.*  
God vsed the same meanes to co- *ad Scue*  
mend vnto vs Christ himselfe, & *c. Io. 1. c.*  
his Apostles, and their doctrine? *33.*  
And therefore whether it be not *Aet. 2. c.*  
likewise euident, that whiles *17 & 22*  
they scoffe at al visions, they pre- *b. 6.*  
pare *2. Cor. 12. a 1.*

Demaundes vnto  
pare the world heereby also to  
scoffe at Christ himselfe.

Finally aske them, why, whē  
they are disposed to scoffe at visi-  
ons, they go to certaine obscure  
writinges, and picke out of them  
that seemeth for their purpose? Why  
are they afryd to doe so  
with the foresayd visions of S.  
*Ambrose*, and innumerable other  
such like, most famous, and most  
certaine, which make no lesse a-  
gainst them, and no lesse for vs,  
then those others that they ac-  
coumpt to be vncertaine.

*The 13. Demaund.*

*Honour of Crosses.*

**V** V H E T H E R they haue not  
read in auncient Christian  
Bookes made against the Pay-  
nimes, also this argumēt, to proue  
that Christ is God; because al-  
though

though a Galous tree , and euery  
other instrument of execution, be  
aecompted a vile and vnhonou- *Deut. 23*  
rable thing ; & of al a crosse was *d. 23.*  
aecompted most vile , & most ac-  
cursed: yet Christ hath set his ho-  
*Gal. 3. b.*  
ly Crosse in such high honour , &  
estimation , that Emperours and  
Emperesses , Kings , & Queenes ,  
and all other , men & wemen , do  
not only thinke themselues hap-  
py , if they can get neuer so litle a  
piece of it , putting it most hono-  
rably in siluer and gould ; and so  
hanging it about their neckes ;  
but also makevery great accompt  
of the only signes thereof , setting  
it euен in their Regall crownes ,  
and dayly printing it in the most  
noble and most notable part of  
their bodyes , euен in their fore-  
heades . In so much that S. Chry-  
*sostome* sayth boldly thereupon :

*Yellem*

Chrys. *Vellēm audire à Pagano &c.* I would  
20. 5. con. fayne learne of a Paynim, how it is  
Gens. that the Signe of so cursed a death is  
quod so much desired of all men, but only be-  
Christus cause great is the power of him that  
fit Deus. was crucifyed?

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Aske the vnsigned Heretickes, what they can answere here for the vnsigned Panym? yea whether they be not ashamed & weary of that Religion, that canot be defēded without pertaking with the Paynims against the Christians, nor without answering the arguments of Christs owne Diuinity: which yet they are not able to doe? And let Christian people remember, that Christians haue euer vsed to crosse themselues; & that therfore these vncrossed Protestants, vnlike and repugnant to Christian men of all tymes, stand post alone. And then let the fur-  
ther

ther consider, whither so deserue  
away is like to cary them, if they  
returne not the soner to the com-  
mon Christian way.

The 14. Demande.

Virtue of Crosses.

A GAIN, whether they haue  
not read in such Bokes, not  
onely (as I haue now saide) the <sup>Chrys.</sup>  
honour of the holy Crosse, & the <sup>ibidem.</sup>  
very Signes of it, but also, and <sup>Ens. de</sup>  
much more, the wonderful pow- <sup>laud. Cō-</sup>  
er and miraculous vertue of the <sup>stant. pa.</sup> 365.266.  
same, both (I say) of Christis most 367.  
holy Crosse, and also of the very <sup>Latt. L. 4</sup>  
Signes thereof, taken and vsed <sup>cap. 27.</sup>  
in argument, to proue vnto the  
Painyms, that Christ is God? As,  
bycause the same driueth awaie  
Diuellis out of Idolles, and out of  
mens bodies, and healeth all di-  
seases, & raiseth also many times  
the

46 Demaundes vnto  
the very dead them selues. Lett  
them shew the Painims thē how  
this argumēt also may be answe-  
red, if they can. Or rather let thē  
forsake that Religion, that so ioy-  
neth with the Paynims against  
Christ? and returne to Christian  
men & stand with thē for Christ.

The 15 .Demaund.

Honor of Saintes.

V V E T H E R they read not like  
wise in such bookeſ, alſo  
this argument to proue vnto the  
Paynimes, that Christ is God:  
Because he hath ſet his holy ſer-  
uaunteſ in ſo highe honour, that  
the very highest, as Kingeſ and  
Emperourſ, & al oþers doe pray  
vnto thē, and runn to their very  
Graueſ and Relikeſ, and, thinke  
themſelueſ happy, if when they  
be dead, (a) they may be buried,  
nor

Chrif.

ibidem.

Aug. ep.

42. 5 in

Pſa. 44.

Theod.

de Cur.

Grac. af.

feſt. l. 8.

a cbris.

ibi. Col.

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not onely by their Bodies, but also nigh to their Chapelles. Lett them therfore here againe helpe the Painims, if they can. Or rather let all true Christians looke to them selues, and desie both the Painims, and them.

*The 17. Demaund.**Virtue of Saintes**Chris. io**5. cont.**Gent. de**vita S.**Babyl. i.**Theod. i.**ibidem**Aug. d.**Ciu. 122**cap. 2.*

**A**gain, whether they read not in such Books, not only (as I haue now saide) the Honor of Saintes, and of their Relikes, but also, and much more, the miraculous power of both, of Saints (I say) and of their very Relikes: wised in argument, to proue vnto the Painimes, that Christ is God As, because they destroy Idolles, that is to say, the very Godes of Painims, they yet being but the Seruants of Christ our God? and because

because they expell Diuellis also  
out of mens bodies, and heale all  
diseases, and raise many times  
the dead? and also mightely and  
very beneficially doe amend cor-  
rupt maners of men, and inflame  
them with deuotion towardes  
God? Let the Protestantes here  
once againe help the Painims, if  
they can. Or rather let them at  
lenght leauue that Religion, by  
which they haue so filled our cou-  
trey with Painims and Atheistis  
bycause (as all men may see) it  
standeth so opely against so many  
most certain groundes and argu-  
ments of Christis owne Diuinity.

*The 17. Demaund.**Exorcising of Diuels.*

**V**Ert once againe: whether  
they read not in such Bookes  
also this motiue propounded (accor-  
ding

ding to the (a) Gospel by most au- a *Luc. 9.*  
cient Christian (b) writers to the <sup>i. & 10.</sup>  
Painimes : That their Idolles <sup>ii. 19. &</sup>  
were not Godes, but that Christ is <sup>ii. c. 20</sup>  
*God*; because Christia men haue <sup>Mar. 16.</sup>  
amōgest them an ordinarie pow- b *Iustin.*  
er; giuen by Christ, to adiure Di- con. *Tri-*  
uelles, yea and the same Diuelles phon.  
that were the Painimes Goddes: *Tertul.*  
& with meruailous authoritie to *in Apol.*  
encrease vpon them infinite tor- *& ad*  
mentes, vntil by such constraint, *Scapulī*  
they both confesse their names, *Cip.adu.*  
with other thinges that they be *& de va-*  
asked, and also finally depart out *nitate I-*  
of the bodies which they had po- *dolorum.*  
fessed. The practise wheroft any *Arnob.*  
man that list, may see also at this *contra*  
day in our Church: as my selfe, *Gentes*  
and many other of our Countreymen *Laß. 1.2.*  
haue seene, and in all ages *cap. 16.*  
the like practise of our Church,  
(as the learned Protestantes doe

C

know

know) is recorded in Histories: as  
the Diuell neuer ceaseth thus  
vexing of men, so the church ne-  
uer ceasing to vse this power of  
hers against him for such as seeke  
vnto her.

Now let the Protestants that  
refist this church be asked , what  
they can answere to this Motiue,  
in behalfe of the Painimes , and  
of the Diuels themselues , whe-  
ther they dare say , or can shewe ,  
that the argument prooueth not  
the Idolles vanitie , and chrits

S. Cyp. de Diuinitie ? Or that in olde time  
*vaniat.* it did , but now doth not ? And  
Idolor . what difference they can geue vs  
num. 4 . betwene the churchs Exorcismes  
Con. Car then , and now ? Or rather Ier  
4. ca. 7 . the humblie confesse their faulte,  
Paulin. in Nata that in drawing men away from  
4. S. Fe this church , they haue drawen  
lcs . them from their vndoubted saue-  
garde

garde, and so lefte them desolate  
and open to the Diuellis inuasion,  
working therby for the Diuellis  
kingdome so manifestly, that his  
raigning in their countreis, peo-  
ple, and proper persons is most e-  
vident and notorious: which our  
Exorcistes would ( if they might  
be suffered ) geue them to see in  
many of themselues no lesse, thē  
to *Demetrian* the Proconfull of  
*Afrike*(who yet thought himselfe  
for witt & tongue, against christ  
in defence of his Diuellis, a pas-  
singorator) to whom it were good  
for the new preachers to consider  
deeply what *S. Cyprian* writeth :  
O (sayth he ) that thou wouldest  
heare , and see them , when of vs <sup>Cyp. ad</sup> <sub>Demet.</sub>  
they be adiured , and tormented num. 6.  
with spirituall whippes , and by  
torments of wordes , cast out of bo-  
dies by them possessed , &c. Veni-

52 Demauedes vnto

& cognosce vera esse qua dicimus.  
Come and see by experience, that we  
say true. &c. Aut si volueris & tibi  
credere; de te ipso loquetur, audiente  
te, qui nunc tuum pectus obseedit. Or if  
thou wilt beleue thy selfe also; out of  
thy selfe shall he speake, in thine owne  
hearing, that hath now possessed thy  
hart.

The 18. Demaund.

Destroying of Idolatry.

**V**UETHER they see not by  
this that I haue saide, that  
as it is our church, which hath  
conuerted, and doth conuert all  
Nations vnto christ, so it is our  
church, that hath destroied, and  
doth destroy Idolatry?

Or let them say, whether that  
both our Nation, & all other Na-  
tions now of christendome, were  
not before their christening, wor-  
shipers

shipers of Idoles , as *Jupiter* , *Mars* *Venus* , &c. And whether that vp-  
on their Christening by vs , they  
haue not bene so fully turned frō  
those Idolls , that the Multitude  
hath forgotten their very names  
also? And therefore, whether it be  
any other church but ours , that *Zac. 13.*  
fullfilleth the *Scriptures* , which *a 1.*  
foretold of the destroying & for-  
getting of Idolles , ouer all the  
world? And whether auncient  
storyes and other writers doe not  
reporte , the same oftentimes to  
haue beeene done by our holy I-  
mages , signes of the *Crosse* , Re-  
Likes of *Saints* , and most blessed  
*Sacramente* of the Altar ? And  
therefore againe , whether Pro-  
testants in calling most blasphem-  
ously these points of our Reli-  
gion , *Idolatry* , which ( I say )  
haue destroyed , and doe destroy

*Cbr. f. 13*  
*S. Babil.*

I. sa. 5. c. 20. Idoles be not as blind as he that sayth, white is blacke; or rather as peruerse, as he that sayth; God is bad?

The 19. Demand. Kinges.

V V H E R A S the holy Scripture speaketh much of the conuersion of (a) Kings at length & namely of the (b) Roman Emperours, though first most cruell persecutors of the Christians: ask the Protestantes, first whether this doe not argue cleane against them, that whereas they say the Church and fayth of Christ did soone begin to perish and vanish quite away, that cleane contrary to them (I say) euен then, to wit certaine hundred yeares after the beginning it increased much, and florished a great deale more, catching then hold also of those mighty Powers, before, her persecutors & by their help, in ve-

All Heretikes.

ry short tyme , destroying Idols,  
and building Churches; & spre-  
ding it selfe ouer all the world ?

Secondly aske them, whether  
any one of those Emperors were  
converted to their Religion : or  
whether such of them as were to  
be commended (for some, & they  
well known, fell afterward to be  
Heretikes , though not Prote-  
stants .) But of them, I say, that  
were most Christian & catholik  
as *Constant.* *Theod.* &c. Aske the  
Protestants whether they are not  
plainely reported to haue been of c *Aug.*  
our Religion , as (c) running to ep. 42.  
Relikes , praying to Saintes , Eu. de  
praying for the dead (d) submit-  
ting themselues to the Church ,  
and generally in all other pointes  
so to be gathered by their lawes , d *Theo.*  
and specially by the tyme when hist. l.  
they liued, which tyme the here- c. 1. l. 4.  
tikes c. 5. 8. 7. 1. 17.

tikes do so plainly see to haue  
beene ours, that they are fayn to  
say, that Christis church did faile  
before that tyme. Thirdly wee  
askē them els, whether they will  
(for tryal of the truth) get vs leaue  
to appeare with them before the  
Queens highnes, & both of vs to  
ioyne, with her Maiesy, in that  
Religion, which shalbe clearely  
proued to haue beene the religio  
of those Emperours: not only of  
so many Kinges and Queenes at  
home her noble Progenitors, but  
of those very Emperours: ( I say)  
whose Religion and conuersion

*Isa 60.* was so long (c)afore more plainly  
*c. 14.* foretold & promised in the Scrip-  
*d 11.* ture : and there, most specially  
the Religion euen of those, who  
the great Oratour of *VVoodstocks*  
namely commended of late vnto  
her Highnes, to wit (*a*) *Theodo-*

*sins*

*sius, Valentinianus, and Pulcheria d Theod'*  
the Virgin and Emperesse? lib. 5. c.

The 20. Demaunde.

36.

Soc. l.7.

c. 21.46

Soc. l.9.

cap. I. 2.

In all persecutions.

**B**ecause the Romane Empe-  
rours first were persecutours  
& Protestantes haue talked much  
of persecution, as though we vsed  
them so as those Tyrants vsed the  
first Christians: to the end that  
the truth many be plainly know-  
en, aske them, whether they wil  
be content to trye this controver-  
sy of Religion which is between  
vs, by the religion of those ancient *Comfort*  
Martyrs, and others then in per-*for Ca-*  
secution, as S. Irenaeus, S. Cyprian, S. tholiks in  
*Laurence*, and such others as we *England.*  
read of in the Ecclesiasticall Hi-*Euf. hist.*  
stories, where they write of those *l. 4.c. 14.*  
persecutions, and was sensibly *l. 6.c. 4.*  
the true Religion of Christ? and *9.35.l.8*  
*cap. 2.17*

C 5

yet

Cyb. ep 5 yet, I warrant you, the Learned  
34 . 37 . Protestants, that haue read and  
57 . 69 . seene all, will neuer be content  
to be tryed by it . They know to  
well, that it was not theirs . O-  
therwise aske them, what it mea-  
neth, that they and we be so con-  
trary in setting out the liues of  
Martyrs: their *Foxe* (for example)  
being most occupied about their  
new foud Martyrs of this our age:  
and our *Surius* (besides many o-  
thers) being altogether occupied  
about the liues of old Saintes,  
such as haue bene euen from the  
Churches beginning? read their  
liues, and you will not meruaile,  
neither at *Foxe* on the one side,  
nor at *Surius* on the other side.

And not only in the sundry per-  
secutions of the heathen: but aske  
them likewise of the sundry per-  
secutions of diuers Heretikes;

as

as in the persecution of the Ari-  
ans in Afrike, a little after S. Au-  
gustines death, whether the Ca-  
tholiks whom those Heretiks did  
persecute, were not of the same  
religion, as we whome these he-  
retikes doe persecute ( S. Victor  
who then liued with them) writ-  
ting that the Arrian King Hun-  
ericus permitted the Catholiks (a)  
*Missas agere, to say Mass in certaine*  
Churches ; & afterward charged  
them (b) *contra interdictam Missas e-*  
*gisse, to haue sayd Mass in other* 12. b f,  
Churches that they were forbidden: 19.  
writing also , that afore him the  
Arian King Gensericus did forbid  
them all churches ( Neque (c) *vsf. c Lib. 1.*  
*quam orandi aut immolandi concede-* sol. 3,  
*batur locus . Neither any place was*  
permitted vs to pray or to Sacrifice:  
And that thereupon caperunt Sa-  
cerdotes, qualiter poserant, & rbi  
poterant 2.

poterant ablatis Ecclesijs, Diuina Mi-  
steria celebrare, The Priestes began  
when the r. Churches were taken from  
them, to celebrate the Diuine Mis-  
teries, as they might, and where they  
could: so as they are fayne to doe  
now also in England: Saint Au-  
gustine himselfe being to those  
Priestes (d) fellow both in perse-  
cution and also in Religion.

fol. 2.

## The 21. Demaunde.

## Churches.

VV Hether they will be con-  
tent to be tryed by the Reli-  
a Eus. hion of those first christiā church-  
bif. l. 7. es, or temples, and chappels (a)  
l. 24. l. 8. that in the foresayd persecutions  
c. b Eus. were by the pagane Emperours  
l. 8. l. 28 ouerthrown? Or (b) by those chur-  
ches, that were afterward by the  
Emperours, specially when they  
were

were conuerted, built vp againe? 9. c. 8. 9.  
Or by the Churches that are now 1. 10. c. 2.  
ouer al Christendome to be seene 3. 4. 5. de  
being the most liuely, and most <sup>vit Cōſt.</sup> 1. 1. c. 4. 0.  
principall Monumēntes of Chri- 1. 3. cap.  
tianitie? 41. 58.

And wheras the Churches now *Bed. hiſt.*  
beare plaine witnesſe to our Reli- 1. 5. c. 12.  
gion, both in their fashion, & in 18.  
their furniture, as that they be bu- <sup>c Bed. 1.</sup>  
ilded at length into the East, and 3. cap. 2.  
the chiefeſt also in the forme of a <sup>Chrys. ro</sup> 5. con. ge.  
*Crosse;* & furnished with Chaun- <sup>quod</sup> *Christus*  
cells, Altares, Crosses, and other *fit Deus.*  
Images, with holy Relikes with  
Chalices, and other holy vellells, <sup>col. 1036</sup>  
and with Holy Vestimentes, &c.  
Aske the Protestants, what they  
reade of the aunciet & firſt Chur-  
ches, whether they also were not  
ſo builded, and ſo furnished? yea  
whether very many of theſe that  
are now to be ſeene, are not of the

very

very first and most auncient. Or when the Churches beganne to be chaunged and altered from the first, to a cleane contrary forme & furniture?

As for example in our owne Countrey, whether of late yeares

c Bed. l. 2.c. 3. they were changed from (c) those  
14. 16.l. of our first conuersiō. Or whether  
3. c. 2.7. those of our first conuersiō did differ from (b) the former of the Bri-  
d Bed. l. tons or welshemen? Or, whether of  
1. c. 5.8. both, Englishe ( I say and Bri-  
26.l. 2. tannes) there are not yet some to  
cap. 5. be seene: and they , and others as well in that Hand , as in all the reste of Christendome, so like and yniforme, that neither the Heretikes can pointe out so much as

(g) Aug. ep. 118. one that was of their Religion, & the Catholickes may see (g) by  
er de bap theire vniiformitie , I say) that  
L. 4.c. 24 they haue bene, and be al of the

Apo-

stles Religion and tradition. And therefore put the Heretickes in mind of their hainous Sacrilege, partly in pulling downe so many of the Churches, partly in usurping the reste, and the Liuinges of al, being the possessiōs of Christ and Dowries of his onely Catholike Church, and no one of them all builded by Protestantes, nor for Protestants, nor for their women and children.

*The 22 . Demaund.**Service .*

**V**W H E T H E R they wilbe tried by the praiers that were saide, or Service that was done in the foresaid Churches, either before they were throwē downe by the Tirantes, or after they wer reedified by the Christiā Emperours, or any time since then ?

Lett

Let them say, what they reade  
therof likewise in all Antiquitie,  
whether they reade not exprefly  
that alwaies there was in the (a)  
Praying for the dead , and Pray-  
ing vnto Saintes ; and in admini-  
stration of the Sacramēt of Bap-  
tisme , those very (b) Ceremonies  
which we now vſe , & which they  
haue laide awaie , as Exorcisme ,  
Exufflatiō , Inunction , Consecra-  
tion of the Fonte with croſſinge  
of the water , &c? And , whether  
they read at any time , whē Masse  
did first come into the Churches :  
yewhether they find not exprefly  
as alwayes Altares , chalices , and  
Priestes , so alwaies Masse and  
Sacrifice ,(c) euuen for the dead al-  
ſo , which they most abhorre ; with  
the wholle ſubſtance of the moſt  
holy Canon which they haue pre-  
ſumed to lay away , not conſide-  
ring

a Cyp. ep.

69.

Euf. de

vita Co-

stant. l. 4.

c. 56. 71

Aug. de

cura pro

mort. in

fine .

b August

con. Iul.

l. 6. c. 8.

l. 2. de

nup. c. 17

18. 19.

c Cyp. ep

66.

August.

Confess.

l. 9. c. 12

14.

ring that euidentlye it came of the Apostles, no Heretike being able to bring forth any other origin of any peice of the faide substance thereof? Finally , whether in all the Masse or other Seruice of our Church ( the which Catholickes most worthily doe admire ) they finde any piece (although it were afterward brought in) contrarie to the olde faith, & therfore what cause they haue to find fault with that, more then with *Gloria Patri* , *Te Deum* , *Quicunque vult* , *Gloria in excelsis* and very many more such, afterward ( I say ) brought in and yet retained now by them-selues also ? being all nothing els but godly exercises & daily preachings of the Faith, that the Apostles taught , Heretikes impugned, & the Church hath alwaies kept ?

The

W H E T H E R they haue in their Seruice, or any wher els, any thing to be commended, but they haue, like Apes, taken it of vs by imitatio: as may bee seene in their Communion booke comparing it with our Masse book: in their spiritual Courtes, Visitations, Convocations, Councils, Excommunications, Burning of Heretikes, Depriuations, Degradations, &c. And therfore aske them, how that can be the true Church, which so must, and so doth imitate; or that the false Church which so is imitated, and so worthy to be imitated?

The

## The 24. Demand.

## Priesthood.

Also whether they be content to trie Religion by the Priesthood, that not onely these later hundreds of yeares, but also from the beginning, hath serued in the foresaide Churches of Christendome? As, whether S. Hierome S. Augustine, S. Cyprian, S. Irenaeus or any other, were made Bishop or Priest by a King or Queene, and not by Bishops and Priestes; Or, whether it be not expressly written in many (a) places of the new Testament, that Bishops and Priestes should be, and also were made by Bishops and Priestes?

And as the most aūcient priests of Christendome were made by such, so againe, whether they were not made (b) to offer Sacri-

(a) Tom.

4. d 14.

25. d 22

Tit. 1. b 5

(b) Hie.

1. 14. in

Ezecl. 45

Paulin.

ep. 4. ad

Amand.

c. Cyp ep

66.

fice

fice, yea also (c) for the dead. And  
 c Ang. co fessi. 9. whether therfore there were not  
 c. 14. besides Priestes, and Deacons,  
 which they seeme to retaine (e-

d Eusl. uen in the first Churches, I say)

6. c. 35. also (d) Subdeacōs, Acolytes, Ex-  
 orcistes, Lectors, & Ostiaries, or  
 Dore-keapers, all which they  
 haue plainely laide away? Whe-  
 ther these orders were not, I say,

e Cyp. ep. (e) in respect of a Sacrifice ; and  
 66. there vpon so distinguished, that

f Theod. although they might all be with  
 l. 5 . c. 17. in the Chauncell (which the Lay  
 Soz. l. 7. people, were he the King or Em-  
 g. 24. perour, (f) might not) yet some of

Dion. thē might (g) not come at the Al-  
 c. 3. p. 2. tar, others might : and there, (h)

ep. 8. some able to doe lesse, others able  
 ad. De- to doe more? Let them say, whe-  
 moph.

h Hier. ther they finde not all this in An-  
 in Exec. tiquitie, yea, and that it was thē

45. 48. so obserued, much more straight-  
 ly,

Iy, then we obserue it now? and therefore, wher as our obseruatio plainly sheweth, that we beleue a Sacrifice, and also whom we beleue to be there sacrificed. so, whether the more obseruation of the same in Antiquitie, be not a plainer demostrantion, that they also then beleueed the same? And whether this be not so euident, that they also, to proue Christ to land. *i Eus. de*  
*be G o D,* (i) objected this their *Conſt.* *Priſthood and Sacrifice to the pag. 384.* *Iewes & Painims, shewing vnto Cyp.* them, that wheras then both in *Herusalem, and in all Nations,* *c. 16.* both the Iudaical, & also pagane *Chry. 10* Sacrifices, had giuen, and daily *5. Con.* did giue place to this Sacrifice, *Jud. or.* *2, 20.* that the same (I say) was euēn *942.* so promised and foretolde by the *k Mal. 1.* Prophets (k) of the old testament. *c. 11.*

And then ~~more~~ <sup>askē</sup> the againe,  
whe-



whether by all this it be not euident, that they haue changed the priesthood of the new testament, both because they are made by the Prince: and because they are not made for the Altare, or to offer Sacrifice ? As it is also euident, onely by this that they go about to change the name of Priestes. For as the Apostles bringing into the wolde a new Order, changed the olde names of the Iewes and Gentiles, to witte, *Pontifex* and *Sacerdos* (for which we haue no English) and said for them, *Episcopus* and *Presbyter*, whereof are deriuued our English names *Bishop* and *Prieste*: so, who seeth nor, that the Heretikes changing again those Apostolike names into *Superintendent* and *Elder*, doe manifestly bewray them selues, that they haue also changed the

*Apo-*

Apostolike Order? And that wee  
who are found still to haue retei-  
ned the Apostolike names, haue  
therefore neuer gone aboue to  
change the Apostolike Order ? In  
so much that wheras we (as they  
know ) accompte their Orders,  
no Orders: yet they accepte our  
Orders for true Orders, and ha-  
uing bene Ordered by vs, seeke  
not to be reordered, as may be no-  
ted in *Parker, Grindall, Sandes,*  
*Horne*, and many moe that are  
Priestes of the Catholickē ma-  
king.

And herevpo may al men note  
how it is: that wheras aforetime,  
heresies haue troubled the world  
vnder the name of christiās, these  
men haue brought in not so pro-  
perly an Heresie, but (as it may  
rather be called) an *Apostacie*, from  
almost all the Law of Christ. For  
as

72 Demaundes unto

as Sainte Paule saith . Vpon the  
Heb. [7] . changing of *Sacerdotium*, that is  
c. 12. to faye Orders (or Peisthoode)  
there must needs folow chang-  
ing of the Law. bycause the Law  
runneth so much vpō the Priests  
as is to be noted both in *MoySES*  
*Judaicall law*, & also in our Ca-  
tholike Christiā law: which one  
thing I would to god they wold  
quietly, sadly, and with the feare  
of God consider: that they I (say)  
go about to do against Christ and  
his law, as much almost, as the  
Turke, if he should come , would  
do? and where he cometh, doth?

The 25. Demaund  
Monkes.

*Eus.*  
*hist. l. 2.*  
*c. 15. 16* **T**HEN whether they be con-  
tent, that the matter be tri-  
ed betweene vs by the Religion  
of the Monkes, Nunnes, Ermites  
Ancho-

Anchorites, and other such like <sup>Soz. l. i.</sup>  
 persons in state of perfection, that <sup>c. 12. 13.</sup>  
 were in those first tymes of the <sup>14. l. 3.</sup>  
 church of Christ? Yea whether <sup>c. 12. 13.</sup>  
 it be not a plaine confounding of <sup>15. l. 6. et c.</sup>  
 them, and their doings, to heare <sup>15. 17.</sup>  
 that then also, as euer fithens, <sup>Aug. de</sup>  
 there were such persons in the <sup>moribus et cat. c.</sup>  
 church of Christ, specially to see <sup>31 & de</sup>  
 that (a) christian writers haue a-  
 gainst the Painimes made of the <sup>vn Et.c.</sup>  
 for their straight life and great <sup>14.</sup>  
 numbers, an argument to proue <sup>(a) Ens. de lan.</sup>  
 Christes diuinity?

The 26. Demaund.

p. 385

Fathers.

V V E T H E R they will be tryed  
 by the fayth, and Religion,  
 of tho ancient Fathers? Or, whe-  
 ther euer any refused to be so  
 tryed, but onely Heretikes? Or,  
 whether the Fathers Faith and

P

Reli-

Religion, were not the faith, and Religion of all the church in their seuerall tymes? Or whether the Fathers were not all of one faith, of one church, and of one religion? Or, whether these (besides many moe) be not good causes for christian men to beleue the Fathers, in so much, that the Protestantes themselues thinke it good, and necessary, to make a shew of the fathers in their books and sermons, vnto the people?

But yet let them say in conscience, whether they were not all of our church, and of our religion? Or els, why do they put vs to defend their authority? Why do they in writing and speaking (as most men know) so derogate fro their credite? yea let them say, whether they were not all Bishops or Priestes of our churches making

making (which I touched a little (a) Soz.  
before) and many of them also (b) cap.  
Monkes, as (a) S. Basil, S. Gregory (c) Ruf. l. 2.  
Nazianzen, (b) S. Hierome, (c) S. (d) l. 28.  
Augustine, (d) S. Gregory, of Rome, (b) Hier.  
(e) S. Paulinus, and many others? proe. l. 4.  
And these, and all the rest (I say) in Iere-  
of one religion, and therefore no (c) Aug.  
one of them all of the Protestants ep. 89. q.  
religion: and therefore againe, 4. & 10.  
the church at no tyme of the Pro- Peil. 3  
testants religion?

The 27. Demande.

Councells.

(c) Aug.  
ep. 89. q.  
4. & 10.  
Peil. 3  
cap. 40.  
(d) Greg  
dial. l. 4.  
cap. 55.  
(e) Paul

**V**HE THER they know not ep. 7. ad  
that their Religion hath been  
examined diligently,  
and finally condemned, and ours  
confirmed in the Generall coun-  
cell of Trent? And, whether ever  
any refused to yeald to a General  
council, but onely Heretikes?

D 2 and

And, whether they can giue any  
iust cause, why me should beleue  
that in old tyme Generall coun-  
cels might with authority define  
and determine of faith and reli-  
gion, &c this councell might not?

Yea, whether not only this,  
but also any other General coun-  
cels, were ever holden by Prote-  
stantes, or for Protestantes: and  
not all, as well as this, by men  
of our church, and for our church,  
as by Bishops that were made af-  
ter our manner aforesayd, many of  
them being also Monkes, and all  
of the same religion with Monks  
hauing there also their Deacons  
and Subdeacons, and Acolytes,  
&c. waiting vpon them: and no  
one of them euer that marryed, or  
thought it lawfull to marry, af-  
ter that he was made a Bishop?

Besides many other pointes of  
their

their doctrine also, that may for vs against the Protestantes be noted in the actes of those councells? Finally, if euer any such councell were for them, let them tell vs, why they write & speake so much against all councells, compelling vs to defend their authority? and yet let them say, whether all other catholike Bishops, and all the church, were not, at those severall tymes, of the coun- cels religion: and all those coun- cels of one religion: and therfore the church neuer of the Prote- stants religion?

The 28. Demaund.

Sea Apostolike.

V H E T H E R they confesse  
not, that we at this tyme do  
beleeue, and communicate with  
the sea Apostolike of the church

of Rome ? Whether Catholickes  
did not alwaies so doe ? Whether  
ever any refused obstinately so to

*Opt. 4. 2.* doe , but onely Schismatikes and  
*fr. 15.* Heretickes ? Whether the holy  
*Vist. de* Fathers by their so doing , did not  
*persec.* vsse to confounde al Heretickes &c  
*Vand. 1. 2* to shew thereby , that they did be-  
*fol. 20.* lieue and communicate with S.  
*August.* Peter & S. Paule ? Away , as most  
*cou. ep.* Fund. easy , so continually most sure and  
*4.* certaine , to auoide all error .

### The 29. Demaund.

#### Traditions .

**V**UER THE R they wil be tri-  
ed by traditiōs most certaine  
that haue bene alwaies in the  
Church of Christ ? Yea , whether  
it be not a plaine ouerthrowing  
of all theire buildinge , onely to  
haue , that there haue bene al-  
waies suchie Traditions in the

Church

Church of Christ? Or let them say whether they find not in most approved Antiquitie such Traditions? Or whether they find any such Tradition making for them, and not for vs? Or whether ever any denied obstinately all Tradition, crying in euery thing for on-  
ly Scripture, but only Heretiks?

*Chrysos.  
hom. 69.*

*ad populu.  
Antioe.*

*Cyp. ep.  
63.*

*Aug. ep.  
118. c. 6.*

### The 30. Demaunde.

*Their owne doctors*

VV E T H E R they will be tried by their owne Doctors, and Fellowes, as by *Luther*, *Caluine*, *Lib. in Zuing.* and such like? And whether they know not, that *Luther* hath written many Bookes full bitterly against them, and condemned the to Hell, because they be Sacramentaries, denying the real presence of Christes Body in the B. Sacrement? And that *Caluine*

D 4

like-

In Amos  
7.1  
likewise calleth it a blasphemie,  
to geue to the King, ( and much  
more to a Quene) the Headship  
or Primacie of the CHURCH of  
England? And therfore aske the  
with what cōscience, yea & with  
what face they can say theirs to  
be the true Church, which com-  
pelleth men so to blaspheme, and  
that with booke othe their felow  
Puritanes at home also abhorring  
it? That I speake not of many  
other pointes also of their Doc-  
trine, condemned also by theire  
owne felowe, as they know the-  
selues, & whosoeuer els that rea-  
deth their Bookes.

The 31. Demaund.

Vniuersalitie.

VVHE THE R they know not,  
win. Lyr con. om- that the Auncient Fathers  
haue taught vs in such a doubtfull  
time

time of Heresie as this is, to tri<sup>e</sup> *nes.* *[Ha]*  
out the truth by Vniuersalitie: &c. c. 3. 4. 31  
that they meane thereby; if at a- 41.  
ny time we see a piece of Christé- Opt. 1. 2 f  
dome diuide it self frō the whole, 13. Bed.  
that wee follow then the whole Hist. 4. 5  
(the Vniuersalitie, I say, of the c. 16..  
Church in our owne time) and  
not the piece. Aske the Pro-  
testantes now, if this had bene done  
in *Luthers* time, whom shoulde  
Christian men haue followed, *Lu-*  
*ther*, or the *Pope*? And if the *Pope*  
then, now also the *Pope* pardie,  
*Gregorie* the thirteenth that now  
is, agreing in all (as they know)  
with *Leo* the tenth that was the?  
Aske them Finally, whether they  
singe not therfore against them-  
selues in *Te Deum*, when they  
say, *Te per orbem terrarum sancta*  
*confitetur Ecclesia*, which is to  
say, that the faith or confession of

32 Demaund vnto  
the vniuersall Church, that is the  
true confession?

The 32. Demaund.

Antiquitie.

V V H E T H E R they know not  
that the same Fathers haue  
vnn. Lyr taught vs, for trying out of Truth  
c. 3. 4. 6. to look likewise vnto Antiquitie?  
7. 8. 9. and that, as by Vniuersalitie they  
38. 41. meane our owne time, so by An-  
tiquity, they meane the time that  
was before our owne time: tea-  
ching vs therfore by this, if in our  
owne time any Noueltie do raign  
and that perhaps vniuersally, that  
then we haue respecte to the for-  
mer time, before such Noueltie  
did arise? Aske the Protestantes  
then, whether they be content so  
to do? And whether three score  
yeeres ago, before Luther arose,  
Christendome were of their Re-  
ligion

ligion? yea, whether it were not  
of our Religion, both then, and  
many hundred yeeres afore; and  
that, by their owne confession?

*The 33. Deniaund.**Consent*

**V**UHETHER the same Fa-  
thers haue not taught vs, to  
trie out Truth by Consent also.  
And, whether they meane not *Vn. Lyr.*  
thereby, that supposing both the <sup>c. 3.4.8.</sup>  
*Vniuersalitie* of our owne time,  
were corrupt, & also the Antiqui-  
tie of former time, were at vari-  
ance, we should the haue an eie to  
Consent in Antiquitic. As if there  
had bin of olde some one Father  
or some one Prouinciall Councel  
for the Protestants ( as yet there  
was not) to see the, whether there  
were not some General Councel  
against them? Ask them now,

*whe-*

whether that before Luther was  
borne, there were not many Ge-  
nerall Councells, yea all Gene-  
rall Councells against them? and  
yet neither any Prouincial Coun-  
cell, nor so much as any one Fa-  
ther for the, nor for any onething  
that they hold against vs?

## The 34. Demaund.

## Authoritie.

VV H E T H E R the Church of  
Christ did not enermore take  
her selfe to be of Authoritie irre-  
fragable, and so beare her selfe,  
as necessarie & worthe to be be-  
lieued vpon her onelyword; and

(a) Aug. ep. 105. therfore no man to controll her (a)

ep. 118: Sentence or Judgement, no man  
c. 3. & ep. 105. to misdoubt her (b) Practise? And  
whether S. Augustine haue not

written a booke therupon, which  
he calleth. De utilitate credendi;

Of

Of the vnitie of beleauing the Church in all thinges: shewing how profitable, how necessary, &c how sure a way that is, for the finding out of true Religion? And, whether the Maniches then, as the Protestantes now, founde not fault with that way? And whether the true Christians, notwithstanding, did not for all that hold the against those & all other Heretickes vpon the Churches Authoritie: yea and alleage it also vnto the Jewes and Painimes, to prove that Christ is God, and that the holy Scriptures, with the Miracles and all other things in them contained, be true: because ( I say ) the Church or company of the Christians to faith and so beleaueth? And, whether Saint Augustine, and that by true reason, doth not infer therupon, that, seeing

Chris.

con. genti.

de S. Bar.

coll. 882.

884. Et

con. Ind.

ar. 2. col

928.

Eus/Hist

l. 1. c. 3.

De vi. or.

c. 14.

seeing we beleue Christ and the Scriptures, because of the church, we must therfore beleue the Church in all other thinges also, whatsoever it saith against the Heretickes?

And, whether this Authoritie do not therefore argue, that the Church can neuer erre? And whether neuer erring doe not argue, that it can neuer perish. And therfore again, whether it do not now also well & worthely claime the same authoritie? Yea, whether the Protestants themselues haue not receaued many thinges, as Christ himselfe, and the Scriptures themselues, &c. vpon our churches credite; the church (I say) that now is? Ask them then howe they can possiblie bee the church, who willingly doe renounce the claime of such Authoritie

sire, and doe by their doings, confess it to be in the companie of their aduersaries? Finally bydde the deceaued consider this well, that they haue no forte or nuber of men amōgst them, whom they may truste in all thinges; with whom, and in whose steppes they may venture to walke the way of Faith and Religion towardeſ ſaluation.

None of all the ſectes in our countrey, nor in all the world ſo happy, none ſo ſecure, and therfore no Church amongett them: because (I ſay) they openly renounce the claime of Authoritie, confeſſing therby that it is not of them that the Creed ſaith: I be-  
lieue the Church: in ſo much that they haue ſuffered of late an un-  
warmed Christian (as he is called) to  
poſter out in Print, a vaine libell  
against

against the Authoritie of the Church  
of God , comparing and oppo-  
sing vnto it, the Authority of the  
word of God , as though the word  
of God, and the Church of God,  
were one against the other : it  
being yet so plainly written ;

that as the Father saied of his

Mat. 17. Sonne : Ipsum audite , Heare him.

Mat. 18. So the Sonne said of his church:

*Si Ecclesiam non audierit , sit tibi  
scius Ethicus & Publicanus . If  
he will not heare the Church , do thou  
use him, (as the Iewes did) as anHea-  
then and a Publican . And yet this  
fellow trusteth so much in his*

Prou. 17. owne folie, that he is bold to pro-  
voke all catholiks to answere his  
childishnes , or els they must be  
accounted( saith he ) no lesse then  
very Murderers . It were good  
for him, poore man , that he had  
in him no more pride then bear-  
ing .

ning. My best counsaile to him  
for his saluation is , that he reade  
humblye these Demaundes, and  
looke whether any of his greate  
Masters will answere them . And  
if after this , his stomacke serue  
him still , let him set out his Li-  
bel more orderly with his name,  
& with approbation of their Rab-  
bins , and with priuiledge , that  
we labour not in vaine : & with  
the grace of God he shall quickly  
see it answered , as vnworthy as  
it is .

*The 35. Demand.*

*Vnity.*

**T**H EN whether vnity proced  
not of the sayd Authority ;  
And, our Church therefore one  
for euer, and not possibly by any  
questiō or controuersy to be des-  
perately deuided within it selfe .  
They on the other side , for lacke  
thereof

thereof, running every day into  
more and more diuisiōn amongst  
theselues, & multiplying Sectes  
(as all men do see) without hold  
or measure: not being able to a-  
leage herein any excuse for the-  
selues, which the Arians, Do-  
natistes, & other olde Hereticks  
might not as well aleage for ex-  
cuse of their diuisions: yea euēn  
their owne Doctrine, being the  
very cause therof, and they ther-  
fore guiltie of all these sectes?  
that doctrine, I say, wherin they  
teach, that the Scriptures are so  
easye, and that therefore euerie  
one may folow his owne seſe, yea  
and want also that it is the ſence  
of the Spirite himſelfe?

And, whether the Churches  
inſeparable vnitie be not ſo ſure  
an argument of Truth, that it is  
a moſte iuste Motiue (by Christes  
owyne

owne saying) for the world to believe in Christ: that no man meruaile, seeing the infinite Sects that be now in Englād, that there be also so many incredulous that beleue not in Christ?

The 36. Demaund.

Kepers of Scriptures.

VVHether it were not our Church, that notified to the worlde the Canon of the holye Bookes of the new Testament? Whether it were not our Church that hath had the custodie & construing both of the foresaid, and of the other Bookes of the holy Bible, euer since the Apostles time? Or else, whether before this time the Expositors thereof were Protestants. And whether the Protestants had not the faide Books of ys? And whether they can charge our

our Church, all this longe while  
of her possession, with adding or  
minishinge any iote thereof? Or  
whether they can not bee char-  
ged, this short while of their sur-  
pation, with robbing vs of many  
wholle Bookes thereof (Bookes,  
I say, canonized in a proued Con-  
cels) and of many a particulaire  
portion more? or whether euer a  
ny coulde be so charged, but only  
Heretikes? Finally, whether our  
Church therefore be not the oly  
true possessor or keper of this tre-  
asure, as to whom only the Apo-  
stels comited it: and therefore a-  
gaine ours the only true Church?

## The 37. Demand.

## Storehouse of all Truthe

VV H E T H E R not onely all  
Canonicall Scripture (as  
I haue saide) but also all other  
truthes

truthes agreed vpon at any time by the Church of God; and as it were laide vp for euer, are not as this tym to be foud in our church? as, that which was agreed vpon against the Arians, that which was concluded against the Donatistes, briefly that which was defined against all other Heretikes? Aske them whether it haue not bene hithen vnto, and whether it be not still safelye kept in our Church? And, how them selues came by the saide Truthes? whether otherwise then at our Churches handes?

Aske them againe: Whereas some auncient writers haue bene justly noted for certaine errors, whether our Church may be taxed with any of those errors? yea whether our Churches Faith be not the Rule, whereby both Pro-  
testants

Protestants and all others safely  
may and do now read those wri-  
ters, and so most easilie auide  
those errors, being nothinge mo-  
ued with the authoritie nor anti-  
quitie of those writers? nor with  
the greate shewe of many Scrip-  
tures, which either those writers  
or also sundrye olde Heretikes  
made for their errors: knowing  
vndoubtedly by the Rule of our  
Churches faith, that those Scrip-  
tures haue not that meaning: be-  
ing otherwise like to thinke (as  
any indifferent man will beare  
me recorde) that the Scriptures  
make for those olde errors & he-  
refics, no lesse; yea much more,  
then for Luther vpon Calvyn, or any  
other Heretikes of our time? And  
whether it be not plaine by this,  
that our Church is that Deposito-  
rium dices, that Riche Storhouse,  
where

wherein all Truth either by the  
Apostles, or by any other, hath  
bene laide vp? and wherein every  
man that will, may without dan-  
ger, and without labour, finde,  
what soever Truth he seeketh

2. Tim ?  
1. d 14.

The 38 . Demaund.

Old Heresies.

VVHETHER on the contra-  
rie side, amongst the Prote-  
stantes, any other Truth be to be  
found, but only such as they rece-  
ued of vs? yea further, whereas  
very many Falsehoodes, Errors,  
& Heresies haue bene from time  
to time by the Church noted and  
condemned, whether a greate  
number of the same Heresies, be  
not now to bee founde amongst  
the Protestantes? So many olde  
Heresies, I saye (whereas one  
were enough to proue the here-  
ties)

- [a] Epip heretikes) as be enough to proue  
 her. 75. them almost Apostatates. As, A-  
 Aug. her gainst(2) Praying for the dead, A-  
 53. gainst prescripte Fasting daies  
 (b) Aug against(1) Free wil against(c) Mc-  
 so. 6. de rite of Single life, Against(d) the  
 fide. con. Manich. Vow of the same, & at least twé-  
 e. 9. 10. ty more. And therefore whether,  
 Aug. as our Church is the storehouse of  
 her. 82. Truth, so their Sinagogue bee  
 & Ret l. not the Sinke of false hood and of  
 2. 6. 22. Heresie.

## The 29. Demand.

Where grew their doctrine.

**A**GAIN, whether the Per-  
 sons that of olde professed  
 the said pointes of these mens do-  
 ctrine, and were of the Church  
 therfore noted for Heretiks, were  
 not also otherwise most notorious  
 Heretickes: for certaine other  
 pointes I say, confessed also by the

the Protestants to be heresy. As (a) *Epiphanius* who held  
whether (a) *Aerius* who held <sup>her. 75.</sup>  
with them against praying, and <sup>Aug. her.</sup>  
offering for the dead, and against <sup>52.</sup>  
all the prescript fasting dayes,  
were not besides that also an A-  
rian; & the like of all their other  
Parteners? Askem them now what  
it meaneth, that their doctrine  
alwayes hath beene found in such  
naughty ground, and with such  
stinking weedes: And contrary-  
wise our doctrine touching the  
same pointes, found also at the  
same tyme in such as they confess  
themselues to haue beene good  
ground, as in S. *Augustine*, in S.  
*Epiphanius*, and others, who did  
so hold our sayed doctrine, that  
they with the whole Church cō-  
demned *Aerius* of heresy, for de-  
nying the same.

The 40. Demand.  
They never afore now.

VVHETHER of this it follow  
not, that they must needes  
confesse, that their church was ne-  
uer in the world, never (I say)  
at no tyme, before this our tyme?  
Or else let them say, whether  
one that is an Arrian, denying  
Godes Sonne to be Consustantiall  
that is to say, Of the same substance

(a) *Tho. with his Father, may be of their  
wald. to. Church. Yea also of VVicief, and  
3. cap. 7. Husse themselues do you aske thé,  
Melanct. how they could be of this their  
hom. ad. Church, holding with Pelagius  
Friden. Iustification (a) by mans owne  
Micon. merits; and also (b) that a King or  
(b) *Hen. Syl. in. Queene committing any mortall  
hys. Bo- sinne, lefseth streight his office;  
he. c. 35. and is no longer to be obied?**

*The*

The 41. Demaund.

Studying all Truth.

V V E T H E R our Church, to  
keepe safely all Truth in man-  
ner aforesayd: doe not diligent-  
ly studdy all Truth: her Masters  
therefore, in their BookeS, and  
SchooleS, teaching all Truth, &  
her scholers therfore learning  
all Truth: to defend ( I say ) all  
Truth of Christ, against all ene-  
myes, against Painyms, against  
Iewes, and against all Heresyes.  
And whether ProtestanteS, on  
the contrary fide, & but a few of  
the ( God wot ) do study any more  
then a few questions of this ryme  
onely, and that so lightly, that  
they be afryd to reason with  
common Catholickes: Being all  
rather occupyed about wyuing,  
and thriuing in the world, then

sincerely and learnedly to defend Religion. Or let them tell vs, why else our Countrey is so ful of Atheists, Achristes, and all kinds of most detestable heretikes? Aske them, whether in their vniuersities they haue the whole course of Diuinity, within a certaine tearme of yeares, yea or *in Anno Platonis* (proceeding as they do) all read ouer? Yea, whether their Students, or Doctours also, and Readers can tel you almost, what the course of diuinity meaneth? And againe aske them, who for christian study, and increase of godly knowledg founded those vniuersities, builded those Colleges, and instituted those degrees of learning, whether our Church or theirs, and who hath authority to make Doctours of Diuinity? whether Kinges and Queens, or only

only Bishops? And therefore, if our Church haue againe taken from them her graunt, and annulled their degrees (as it (a) (a) Bulla hath done) aske them, by what title they will clayme the same?

Anno

1564.

*The 42. Demaunde. ¶ To  
present to you for answer.*

**V**UHETHER the Preachers euer of the Church of Christ did take vpon them to preach and teach, without (a) sending. And whether euer any all this while had authority to send forth Teachers, but only the Apostles and their Succellors, and such as re-  
 stated it of them?

(a) 105.

20. 1. 22.

A.D. 15.

cap. 24.

Rom. 10.

cap. 15.

And if they say, their sending to be extraordinary: aske the, why all this tyme God did so send non other, but only to barre such as they be from so saying? Aske the

likewise, where then be their Miracles? Or whether any, also afore Christes Church beganne, were sent out of order, without the gift of Miracles, or of prophecy, or of both? Finally, you may aske them, what warrant they haue to hold such an office of a Lay Prince? Or how without that office, they can pretend

(a) *A 8.* to be the true Church of Christ?

*x. d 21.*

*& 14. d*

*22.*

(b) *Tu.*

*x. b. 5.* VV H E R T H E R i n be not eu-

(c) *Enf.* dent in the (a) Actes and (b)

*I. 2. cap.* Epistles of the Apostles, with

*23. 15.* the (c) Ecclesiasticall historyes of

*23. l. 3. c.* the tymes that followed, that the

*24. 4. 10* Church once begunne by and in

(d) *Mat* the Apostles, did afterward grow

*23. c. 14.* on (as Christ (d) did promise that

*24. 4. &* it should) and spread it selfe over

*25. c. 18.* all

### The 43. Demand.

#### Succession.

all places, and through all ages,  
by Succession? And, whether our  
church cannot shew in plaine au-  
thenticall writing the continuall  
Succession of her Bishopes and  
Pastors, with their flockes, euer  
since the Apostles time? Or, whe-  
ther the Protestants Church can (e) Opr.  
doe the like. Yea, whether they l.z.f. 15.  
can in our Countrey referre them Hier. in  
selues, any further, then to the  
letters patents of the Prince? And  
whether this haue not bene (e) al-  
waies vsed as a marke most cer-  
taine, to knowe the true Church (f) 3.  
from Schismatikes and Heretikes Reg. 12.  
euen in the (f) Olde Testament g. 31.  
also ?

*The 44. Demaund  
Apostolike Church.*

**V**HETHER in the Creede,  
that we in our Masse, and  
they in their Communion do vse,

E 4

this

Mic. 1.  
Aug. 3.  
Psa. 106.  
par. De.  
nat.

(f) 3.

Reg. 12.

g. 31.

this word Apostolicall, were or  
could be put in as a plaine marke  
to know the Church which we  
must beleue, but only as it di-  
recteth vs to the Church of Rome,  
seeing by experience, that all o-  
*Trent.* de-  
*pref.* ther Apostolicall Churches, are  
*Har.* now fayled? Or whether the Ro-  
man Church be not Apostolicall,  
as being the Sea of the two most  
*Iren. l. 3.* glorious & chiefe Apostles, S. Pe-  
*c. 3. Opt.* ter and S. Paul? Or whether in  
*l. 2. Aug.* tyme of schisme and heresy, the  
*ep. 165.* Fathers in their tymes hauing  
many Seas Apostolike, did not  
chiefly looke themselues, and di-  
rect others, to the Apostolike Sea  
of Rome, shewing therby that the  
Truth was theirs, because the  
Bishop of Rome that came of the  
Apostles by lineall succession,  
was theirs? And therfore whether  
we haue not iust cause to followe  
their

their example, specially seeing  
that Sea still hold on and conti-  
nue (as the Fathers said it should) Aug. in  
to the number now of two hun- part.  
dred and thirtie Bishopes, wher- Don.  
as to those Fathers time there  
were not fourtie. folio A 19/3

## The 45. Demaund.

## Changinge.

**V**WETHER we haue not  
yet againe iuste cause to  
keepe vs with the Churche of  
Rome, seeing that the Romanes ne-  
uer changed their Faith, which  
(a) they receiuied of S. Peter & S. (a) 17.  
Paul? Which is so plaine, that I  
appeale to the Protestants them  
selues, whether the Romans did  
not ( for example ) *Pray for the 2. 8. 31.*  
*dead, euen then when those 16. 17. 19.*  
Fathers aforesaid did auouch that  
they were vngaged: yea sowing-

wondering euen the also, at Aeri-  
us for denying the same, that to-  
gether with all other Churches  
they condemned him as an Here-  
tike, for going about to change  
that which alwaies vntill then  
they had keapt unchanged: as  
they doe keepe it stil, both that &  
all the rest: and that, by the Pro-  
testantes owne confession, these  
thousad or twelue hundred years?  
Whereby no wise man can doubt  
but that they remaine also the  
rest, vp to the Apostles time also,  
without change. Yea to consider  
no more but that since Luthers  
time, the Popes haue not changed  
one iote, and that the Heretickes  
(on the other side) haue not since  
then lefte, nor do not leauie chan-  
ging euery daye, may to any man  
of indifferent judgement seeme a  
demonstration, that the Popes ne-  
uer

neuer at all did chang . And as for one or two amongit all the *Popes* whom they charge with erring : first we deny it, for it is most false, as the learned Catholikes haue well declared . Secondly we say, supposing some *Popes* had erred, yet neuer did any *Pope* goe about to chang the *Romans* faith with his error . Thirdely we say , and let the wise consider it well , that were it so, those *Popes* did erre , & also goe aboute to infect the *Romans* with those errors , yet is it not those errors , wherewith the Protestantes do now charge the *Pape* & the *Romanes* . And therefore whē they blasphemously burden *S. Liberius* with *Arianisme* , or any other with the like , they might better holde their peace , then so to lie , & yet their lye nothing at all vnto the purpose .

*The*

The 46. Demand.

Our Ancestors fauored us to

**T**HEN whether at this while  
that they cōfesse our church  
to haue bene, at least 12 hundred  
yeeres, they will say, that all our  
and their fathers & mothers grād  
fathers and grandmothers, and  
other Ancestors, Kinsefolke &  
Countreimen, and all others that  
haue gonne so long for Christian

*Instit. l.* men, are all dāned in Hell? yea,  
*4. cap. 2.* whether Calvyn him selfe do not  
*in fine* confess the contrarie, that our

Church (I say) serued well the  
turne all this while to faue men  
from Hell, and to bringe men to  
Heauen? Aske them then, why  
it cannot serue still that turne as  
wel? Or if they say, that ignorāce  
afore did excuse, & now (because  
of their preaching) it cannot aske  
them

them, why they do confesse that S. Augustine and such like, are of all most surely saued, who yet had not this ignorance, but knew right well their new doctrine (as in *Aerius*, *Iustinianus*, *Vigilantius*, &c) and condēned it for most wicked Heresie? And therefore whether it be not wisdome for al men to hold the same still in our chuch or to returne againe vnto it?

*The 47. Demand.**Communion of Saintes*

**A**lso whether their church as it never was in the world before now, so now at theire first appearing haue not committed many most foule absurdities, in pinching vp it selfe so narrowly into the streights of one small Countrey, that in it one Christian man to an other, euen in spirituall afaires is a stranger? that in it an Ecclesiasticall and Apostolicall

To Demaundes vnto  
power erected by Christ, is dee-  
med a foreiner: that in it any Ge-  
nerall Councell that euer was or  
euer can be gathered of the Bi-  
shops of other Nations of al chri-  
stedom, yea or of their owne con-  
federats, can take, beare, or haue  
no whit of authoritie: that in it  
Epistles directed frō beyond the  
Sea by S. Paulē himselfe , if he  
were aliue, such as his Epistles  
to the Romanes, Corinthians &c,  
could beare no sway: that in it all  
the Apostles togither writing frō  
their Synode of Hierusalem , as  
48. 15. they did to the Antiochians , might  
beare no stroake: that in it Christ  
himselfe without the King and  
the Parliaments consent , might  
not dispose of his own churches:  
but hold his peace and leauue his  
meddling ( like a Foreiner as he  
was)vntille he would say, that he  
Werg

All Heretickes.

were the naturall King of Eng-  
lande, and displace the lawefull  
heires of the Kinges afore time;  
because by their saying that head-  
ship cannot be separated from the  
kingshippe, being ( as they say ) a  
real,naturall , and essential parte  
therof; and therfore they shoulde  
not write the King of Englannde,  
*Head of the Church of England*, no  
not vnder Christ , vnlesse they  
wold write him also King of Eng-  
land vnder Christ .

Of many other their absurditi-  
es , as that S . Augustine there  
( with our Priestes doeing his re-  
quest ) should forfeite an hundred Conf.l. 9  
Markes for saying Masse for his c. 12.24  
Mothers soule, &c . I here say no-  
thing .

The

The 33. Demand. vnde  
vnde Christ workerh.

**V**VHETHER it be not our Church onely, which now, and euer, is so blessed of God, and so embrued with Christes Blood, that she hath grace in her Sacra-ments (as well for remission of sinnes after Baptisme, as of sinnes before Baptisme; to the vnspeakable comfort of all that be heauy loaden) merite in her workes, force in her word, power in her teaching, so that shee breedeth devotion, turneth to Religion, & to the search of saluation, strange-ly altereth the hertes of men: yea her children therfore being the saddest sorte of people, men of best order in all families, townes, and citties, for all goodnes best beloued both of God and man. And whether with the Protestantes,

all

all be not cleane contrarie : No preaching of Penance , no grace in Sacraments , nothing but sinne in good workes although they be done in Christ , no power to bring vnder Diuels , no blessing no com forte : And their folowers therfore easie to be noted by their ill conditions : All persons as they fall from order and godlinesse , more neare they become to their Religion : a generall obseruacion , that all man , as they returne to our Church , bettered and amended ; as they fall to their Synagogue , much worsed & more then afore corrupted . And yet be they never so wicked & flagitious , haue they Onely Faith , and (no doubt) they shall besaued . And what Faith , I pray you ? Not our Christian faith , which is conteined in the articles of our Creed , and such like :

like: but a speciall Faith, or an  
vndoubted perswasion that he is  
predestinate. For who soeuer so  
perswaderh him selfe, doubting  
no more therof the he doth of one  
God, and of Christs birth & death  
and other Articles of the Creed:  
he (they say) most certainly is pre-  
destinate and shall be saued, and  
his sinnes are thereby remitted.  
And it is (forsooth) a goodly com-  
fortable way, because it teacheth  
men to bee soe certaine. But in  
truth and indeed (if it be a litle  
examined) no greater teaching  
of vncertaintie. For (say we vnto  
them) not onely English Prote-  
stantes, but also any wicked man  
continuing in his wickednes, may  
firmely persuade him selfe that  
he is predestinate, and all other  
Heretiks of this time do so teach,  
and so persuade them selues, euē  
those

those two Anabaptistes also who  
for dānable creatures, theselues  
of late did burne in Smithfielde.  
How the reach you, that the said  
faith or persuasio saneth all? here-  
vnto they say, that such Heretiks  
and wicked persons can not haue  
this wonderfull faith: because it  
cannot be without true doctrine  
nor without good workes. But  
(say we) they persuade the selues?  
and they will sweare, yea and die  
in it, yea (and which is greatest  
of al) they know, that they so per-  
suade the selues: as who know-  
eth not, when he persuadeth him  
selfe of any thing, as of One God  
of Christ, and so forth; O say our  
Protestants (and the like say the  
others of them to) but they do not  
soe persuade them selues. And  
where (I pray you) is now becom-  
this great certaintie? the matter  
being

being brought now to this passe,  
that (by their owne saying of one  
another) no man can tell when he  
is certaine: in so much that also  
of any one of their owne fellowes  
standing now in true doctrine (as  
they esteeme it) & in good works  
and so persuading himselfe to be  
predestinate; if he fall hereafter  
they must then and wil say of him  
that he did not more perciade him  
selfe: and somone of them all can  
say to day that he is certayne, be  
cause he cannot tell what he shall  
doe to morrow. Is not here then  
(trow you) a greate certaintie to  
(that I wsc me other reson against  
this vaine & sinfull point of their  
doctrine, being yet the groundes  
worke of all theire innovations.)  
Well, whatesover they say, euer  
man seeth, that all Heretikes  
& naughtie packes may, and thow  
some

some of ouery sorte do thus per-  
suade & assure themselves. And  
we (on the other side) be sure, (&  
that not by our only bare persua-  
sion, as they see by this Boeke)  
that none of them all so cōtinuing  
shall be saued. And therfore best  
it were for them to confess the  
vanitie of their new speciall faith,  
and to returne to the Catholike  
faith, and so living through the  
grace of Christ in good workes, to  
hope assuredly for saluatiō, wher-  
of now most vainely they do pre-  
sume: or rather indeed they nei-  
ther hope nor presume, but think  
vainly that there is no saluation  
at all, vsing therfore their owne  
religion, as if they thought it, and  
as it is indeed, no religion at all,  
as shew at length the wiser sorte  
& principall of the Realme haue  
proced infinite waies by experi-  
ence

218      Demaundes vnde  
ence of their doinges, according  
**Mat. 7.** to our Sauioires true propheetie,  
*Ex fructibus eorum cognoscetis eos*  
By their fruities, you shall knowe  
them.

The 49. Demaund.

All enemies.

VV H E T H E R it bee not our  
Church onely, which al the  
enemies of Christ do fight against  
conspiring all against vs, as the  
companie that onely standeth in  
their way, & that onely beareth  
off their brunte: specially all Se-  
ctes, and Heresies for that cause  
bearing intollerably with one an-  
nothers blasphemies, and (as it  
is called) syncretizing, and tyed  
together by the tailes (like Samp-  
**Iud. 13.** sons Foxes) their heades being  
most farre a funder, and counting  
Turkes, and Iewes, and very A-  
theistes

theistes, for their frendes, and all  
that be not Papistes. And there-  
fore, whether our Church be nor  
the true Church and our Church  
onely: as which only, both now,  
and euer, hath bene of all malig-  
ned, & by Hel gates impugned.

The 5o. Demaund.

Sure to continue.

VV H E T H E R our Church, for  
all this fighting and conspi-  
ring against it, as it hath hither-  
vnto stood vpright, so be not sure  
to stande and continue likewise  
hereafter? Or els, how is it, that  
the Fathers, which in their sun-  
dry times haue bene bould so to  
say of the Church, & namely al-  
so of the Church of Rome, that it  
(I say) should stand foreuer, could  
not all this while be proued liars?

Aug: de

vt: cred.

c. 8 d

Psa. 40.

part. Dō.

Cbri. cō.

Gent:

quod

Christus

fit Dens

col. 1039

yea

yea whereas they haue further  
faide, that the Churc h by oppug-  
natiō should not oþly not be ouer-  
com: but also more increase ther-  
by and florish: Whether this say-  
ing of theirs, as alwaies hereto-  
fore, so now likwise benot plain-  
ly iustified: innumerable persons,  
as well of our owne countrey (&  
that, against all hope of man:  
but to the gratiouſ ſafetie hither  
to) no doubt to the wiſe (of the  
State ſo much maligned by the  
Puritans) as of others also, daily  
ſeing, and confeſſing, that ours  
is the true Churc h, and ours the  
true Religion, and the Heretikes  
haue fowely abuſed hitherunto  
their ignorance: The Heretikes  
in the meane time, partely by the  
conuerſiō of ſuch, partly by their  
continuall diuiding into ſo many  
ſtrange, Sectes, daily diminifh-  
ing

shing, and (as all other Heretikes before them) going to nothing. And whether they were not best therefore to put vp their pipes, (as *Humfreie his wise Syllogismes* in his *Onus* or prophecie of the ruine of *Rome*) to holde their barking against the Moone, and to leaue with Saul their vaine kicking againt the pricke, getting nothing thereby but onely the eternall hurt & destruction both of themselves & of their folowers?

*The 51. Demaund.**Apostasie.*

**I**A ST of all (to be short, &c to cut off many other questions of like weight that I could demaund) whether, as in every one of these Demaundes it is evident that they be Heretickes and Seducers, so in many of them, and

**F**

much

Demandes vnto

122  
much more in all of them, it bee  
not likewise euident that they be  
little better then the plaine Apostataes,  
as?

First in changing the Priest-  
*Heb. 7. c.* heode, wherupon the change of  
12. al the Lawe ensueth: as, we see,  
they also thereupon haue chan-  
ged wel neare all, which no olde  
Heretikes ever durst to do, except  
it were the Manichees: whom *S.*  
*Orat. de Augustine* for that cause did note  
*s. Her.* to be somthing els then Heretikes  
*c. 7. 10.* in saying, that there were fiue  
6. sorts of people in the world, Ie-  
wes, Paganes, Manichees, Heretikes  
and Catholikes?

Secondly in reviving not one or  
two, but so many olde Heresies;  
besides (as I am bould to say) at  
leaste a thousand more of their  
owne inuention?

Thirdly, for taking from Chri-  
stian

itian men so many arguments of  
Christs God head and Divinitie :  
as, the invisible Continuance  
and Authoritie of his Church,  
the Honour of Crosses, the ver-  
tue of Crosses, the Honor of Re-  
likes, the vertue of Relikes, Mi-  
racles, Exorcismes, Vnitie, Sa-  
crifice? &c.

Fourthly, for leauing nothing vndenied, nor Fathers, nor Coun-  
cels, nor Traditions, nor Scriptu-  
res, nor (the only witnesse of all  
Canonical Scripture) the Chur-  
ches authoritie, & departing from  
the Faith of al ages since Christs  
time, agreeing with no Christian  
times, nor none with them?

Fifthly, in place of al Religion  
and goodnes which they haue re-  
moued, deuising a new gospel of  
their forefaid onely vaine Faith,  
which teacheth all Sinnes and all

Heresyes to presume of saluation . Besides much more that I  
need not to repeate ?

And whether therefore people  
now a daies be not to to carelesse  
and negligēt of their soules, that  
whereas they shoulde not, ynder  
paine of euerlasting damnation,  
yeald to any one heresie , haue so  
fowly yelded to so fowle A posta-  
tie? Howbeit as S. Peter laide to  
the Iewes. *Et nunc fratres scio quia*  
*per ignorantiam fecistis, sicut & prin-*  
*cipes vestri:* so I doubtē not, but  
that in our Countrey likewise  
many of all sortes may be some-  
what excused by ignorance: and  
therefore the more hope there is  
for such as wil repent. But other-  
wise if any for all this, list wilful-  
ly to folow on, most fowly and  
most miserably deceauing them-  
selues bycause afore God they can-

AB. 3.

not

not possibly haue any excuse of their so doing, no more, then if they should consent to folow the proceedinges or to frequent the churches of the *Arrians*, or of any other olde heretikes, yea or of the Turkes them selues, if perhappes they liued vnder the raigne of such. And therefore (I say) if any liste to contemne stil all holsome counsell, and desperatlye to followe on, & not to returne to the Truth so manifoldly, and so plainerly opened? & some also to persecute it moste malicioffy: their blood, at leaste wise, shal not bee *Ezeib. 3* required at our handes hereafter, when they shall repente to late.

C E R.

2014 ALASCA

EXPLORACION  
DE LA COSTA DE

ALASKA Y DEL ESTRECHO DE

LA MESA DE LOS ORORES

Y DE LAS ISLAS DE LA

REGIÓN DE LOS MONTAÑAS

DEL SUD DE ALASKA

Y DE LAS ISLAS DE LA

REGIÓN DE LOS MONTAÑAS

DEL SUD DE ALASKA

Y DE LAS ISLAS DE LA

CERTAINE OTHER  
**DEMANDS**  
ANNEXED  
TO THE FORMER.

VERY FIT

Also to be proposed to our English Protestants, but principally unto our Puritans.

EXTRACTED

Out of a learned booke, made by the  
Reu. Fa. John Hay, Priest of the  
Society of Iesus & proposed, vnto  
the Ministers of Scotland.



With licence, Anno 1623.

Stand yee vpon the wayes, and see  
and aske of the old pathes, which is the  
good way, and walke yee in it, and  
you shall find refreshing for your sou-  
les. *Jeremy 6. 16.*

There must be heresyes, that they  
who are approued, may be knowne a-  
mong you. *Cor.*

And I desire you brethre, to mark  
them that make dissentions and scan-  
dals, contrary to the doctrine which  
you haue learned, and auoyd them:  
for such do not serue Christ our Lord,  
but their owne belly, and by sweet  
speaches and benedictions, seduce the  
harts of innocents. *Rom. 16. 17.*

I know that after my departure,  
there will rauening wolves enter in  
among you, not sparing the flocke: and  
out of your owne selues shall arise men  
speaking peruerse thinges, to draw a-  
way disciples after themselves. *Acts  
20. 29.*

THE

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## THE PREFACE.

GENTLE Reader, by the little experientia  
that I haue in matter of disputation against  
Protestants, I find the Proverbe to be verified,  
which sayth: That Aristotles Asse is able to de-  
ny more, then Aristotle himselfe is able to proue.  
For the most ignorant companion that euer hand-  
led a cudgell in schoole, makes a shew to be some-  
tale and iollie fellow, all the while the skilfull  
Fencer, suffers and wills his young schollar to lay  
at his Master, he in the meane tyme lying only  
at his locke, and defending himselfe, and not of-  
fending his vnskillfull schollar. But when this  
Master begins to let flye at this ignorant fellow,  
and to teach him the Art, as well to defend him-  
selfe, as to offend others, alas, how doe the stan-  
ders by laugh at this poore apprentice? To see him  
who seemed some-body a little before, to be now  
no-body, and to be knockt and rapt, how, and  
where his Master listes?

The very like is to be sayd, of the combate or

## The Preface.

Controuersy in Religion, where let Protestantes alone, still to stricke, obiect, and lay loades at Catholikes, one would thinke (I wosse) that there were some matter in them: For in opposing the Reall presence, Purgatory, Images, Prayers to Saints, Rayling at the Pope, and the like, you would thinke them to be some iollie fellowes, but alas, turne the offendiuē weapon towardes him, lay it him a little, and do but teach this bould offender of others, to defend himself, all the beholders burst out in laughter, and the poore schollar poues so vnskillfull, that the blowes he shoulde receave vpon his buckler, he beareth them off with his head and shoulders, and is knockt and rapt, every where, where the Fencers listes. For even so Protestantes seeme to shew some small skill, in offending vs, and our Religion, but being put to defend their owne, alas, what poore Fencers doe they proue? Let the Reader be but an indifferent behoulder of this ensuing combate, and I assure him he cannot looke on, but he shall laugh for his labour.

Tho.



## The i . Demaund.

*Their first Preachers.*

**VV**HETHER the gospel  
of Christ, was at any  
time preached in Scotland before  
Paul Methuen, & sir John Knox,  
yea or no?

2. *Vvhence their Doctrine?*

Seing no man ought to preach  
any doctrine, but that which he  
hath learned in the Church of  
God ( because as witnesseth S.  
Paul ) faith cometh by hearing ; I Rom. 10  
demand from what Doctors or  
Pastors John Caluin , sir John  
Knox, and their like, first learned  
their new doctrine , now prea-  
ched in the realme of Scotland ?

3. *Vvhence*

132 Demaundes vnto

3. Vvhence their vocation.

And sith it is written, that no man may preach vnles he be sent; I demand by what power Syr John Knox, with other Apostataes, Priests, Monkes and Friars, tooke vpon them this vocation?

4. If Conforme to predecessors?

Seeing you acknowledge in your Confession offaith, that the Sacraments ought only to be ministred, by such as are called therunto by ordinary vocation, I demand, if your vocation vnto the ministrie, be like vnto the calling of all others, who haue gone before you in the Church of Christ, since the time of the Apostles? whom both yee and wee repute and hould to haue been lawfull pastors and teachers of his flock,

as, S. Cyprian, S. Augustin, S. Ambrose, and diuers others? wishing you to shew in al points, the conformitie of your vocation with that of theirs.

5. who their Doctors?

Seing after the discours of the election of your Ministers, Elders and Deacons, yee acknowledge that the Scriptures make mention of a fourth kind of Ministers left vnto the Church of Christ, which also are very necessarie & profitable, and are called by the name of teachers and doctors, whose office it is to teach and instruct the faithfull in sound doctrine, prouiding with all diligence, that the puritie of the gospel be not corrupted, ether through ignorance or false opinion; I pray you to shew, at what time any

Etheſ.44.

1. Cor.

12.

Do-

doctors of such calling haue bene  
in your Church before John Cal-  
tin? because the places of Scrip-  
ture noted by you, teach and de-  
clare, that God hath appointed  
such meanes in his church, that it  
should never be left desolate, nor  
yet his Doctrine to decay, for  
want of Doctors & other teachers.

*6. Their admision of Tinkers &c.*

And seeing yee confes in the  
same place, that men cannot pro-  
fit so well in the knowledge a-  
foresayd, vntles they be first in-  
structed in the learned tongues,  
& humane sciences (for now God  
doth not commonly worke by  
miracles) and that therefore it is  
necessary that seed be sowne for  
the tyme to come, to the end that  
the Church be not left barren &  
wast vnto posterity; and also, that  
for

for this effect schooles be erected, wherin youth may be trayned vp in the knowledge, and feare of God; I demand why yee admitted at the first entry of your doctrine into *Scotland*, and yet doe Taylors, Skinars, and other Artificers, who were never instructed but in their owne craft and occupation, which they left and abiured? and out of their owne heades without any further calling vnto the ministery, began to teach the people? hauing for all their learning and forme of preaching, some English books only, which yet themselues very hardly vnderstood?

y. If the only written word be Judge?

Seeing that among other heads of your alleadged fayth, this is one principall, that nothing is to be

136. Demaundes vnto

*Cal. l. 4.* be beleueed, but what is found in  
*Inst. c. 8.* the written word , I demaund  
*sect. 8.* what testimony yee haue in the  
same, for assurance of your faith  
in this point? And whether the  
fayth of the Apostles , was groû-  
ded on the written word or not?

8. S. Thomas Ghospell.

Where is it written, that there is  
only foure Ghospels ? and that  
the Ghospell of S. *Matthew*, with  
the other three ought to be recea-  
ued, and not the Ghospell of S.  
*Thomas*? Or what authority hath  
moued you, to receave som books  
or chapters for canonical scriptur,  
and to refuse or reject others ? Or  
if any man deny any booke of the  
new Testament (as *Martin Luther*  
*Præf. in nou. Test.* doth the epistle of S. *James*) what  
argumentes haue yee from the  
Scripture to condemne him?

9. VVhy

9. *VVhy Iewes credited.*

Seeing yee giue so great authority to the Synagogue of the Iewes, that according to their canon, yee admit, & reject sundry bookeſ of holy Scripture, why giue yee not the like authority to the Christian church which hath gone before you, in receauing ſuch bookeſ as are approued by her for canonicall Scripture? And if the only cauſe which moues you to reject ſuch bookeſ, be becauſe they were not approued by the Synagogue of the Iewes: why by the ſame reaſon reject yee not Christ himſelfe, ſeeing that Synagogue would not admit him for their Mefſias?

10. *Churches authoritie.*

If it be the office of the church,

to

38

Demandas ynto

to discerne betwixt canonicall  
Scripture and not canoniall as (a)  
Luther (b) Brentius, and other of  
(a) De your owne masters doe confess,  
capt. Bab why should not the same church  
(b) In be heard of you, in giuing her in-  
prologo  
cont. Pet. terpretation vpon any doubtfull  
place therof, called in question?  
Soto. Or why call yee more in dout  
the interpretation of the Scrip-  
ture giuen by the Church, then  
the very bookes themselves? Or  
why prefer yee, the priuat opinio  
of John Calvyn and your selues,  
before the vniversall, and vni-  
forme consent of all Christian  
people before you?

### xi. Citing only the written word.

*Calu. l.4* Why esteeme yee, that yee  
*Inst. c.8.* haue an infallible marke of the  
*num. 13.* true religion, because yee cite  
only the written word, seeing  
*sp110*

this hath beeene common to all heretiques from the beginning ? Or what haue you more to say for your felues, then they had for themselues in this point ?

**¶ 2 . If Scripture be easy ?**

If the Scripture be so easy as yee teach it to be (*c*) what hath moued your owne writers, to make so many commentaryes therupon ? Or what is the cause that ther is so great controuerfy in religio, as we see at this day ? Yea, euē upon the expresse wordes of the last Testament of our Lord ? which according to the nature of a Testament, should be most cleere.

(c) Luth  
de ser.  
arbit,

**¶ 3 . Conference of places .**

If the private iudgment of every one conserning Scripture with

Scrip-

Scripture, be a certaine and infallible rule of right interpretation as yee say : how is it, that so many grosse contradictions are found in your writings, gayn-saying, not only one another, but your selues also, as is euident in your owne bookeſ?

14. No meaneſ to be resolute.

Seeing that the Lutherans, the Zuinglians and the Caluinists, besides an infinite number of other fectes, doe euery one alleage the written word, for confirmation of their contrarie opinions : how shall it be knownen to any man, that would resolute himselfe in matters of religion, which of them haue the true word? fith it is the true vnderstanding that maketh the word, and not the outward sounding of the voice, as

Christ

Christ himselfe saith ; who ob-  
jected to the Saduces, that they *Mat. 12*  
misstooke the Scriptures, because  
they vnderstood not the mea-  
ning of them ?

*15. Traditions.*

Why deny yee , any credit to  
be giuen to Traditions, contrary  
to (a) the expres commandment (a) *Cal.*  
of the Apostle , writing to the *l. 4.iust.*  
*Theffalonians* in this maner (b) *c. 10.*  
Stand and keepe the Traditions (b) *2.*  
which yee haue received , whi- *Thes. 2.*  
ther by word, or by our epistle ?  
And also contrary to the doctrne  
of all the auncient doctors of the  
church ? Or how haue yee the  
Scripture it selfe , but by Tradition ? And seeing yee will giue  
no place vnto Traditions , what  
assurance haue yee , that since the  
Natiuitie of Christ , there is only

142. *Demaindes vnn*

1623. yeares? Or whither it be  
lawfull for Christian men to call  
this point in question, yea or no?

16. *Thinges unwritten, ordered.*

If no Traditions ought to be  
received, shew me where those  
thinges are written, which S.  
*Paul* promised to set in order at  
*1. Cor.* his comming to the Corinthians?  
*11.* for if all thinges were contayned  
in the written word which the  
Corinthians had receiued, what  
needed S. *Paul* to promise, to putt  
the rest in order at his cominge,  
chiefly cōcerning our Lords sup-  
per?

16. *Church not invisiblē.*

Seeing Christ saith. If thy bro-  
ther will not heare thee, tell it  
vnto the Church, and if he will  
not heare the Church, let him be

to

to thee as a heathen & publican &  
and therfore appoints his Church  
to be iudge in controuersies con-  
cerning doctrine and maners,  
how shal a man finde the church:  
if it be inuisible? And why affirme  
ye it so to haue bene, seeing no  
recourse can be had to an inuisi-  
ble iudge?

17. *Their Church how long?*

How long esteeme you your  
Church to haue beene inuisible?  
And during the tyme of the inui-  
sibility thereof, if ther were any of  
your Ministers that preached the  
word of God, & administred the  
Sacraments in the realm of Scot-  
land? Also who they were that  
during that time, opposed them-  
selves to al heresies, and confuted  
them; seeing yet acknowledge  
with vs, sundrie heresies to haue  
bene,

144      *Demandes vnto*  
beene euuen almost in all ages ?

18. *The Synagogue visible.*

*Mat. 28*      Seeing Christ hath rejected  
the Synagogue of the Iewes, &  
erected and builded to himselfe a  
Church of the Gentills, which he  
hath promised to asist and main-  
taine to the end of the world :  
how it is possible, that the church  
of Christ ( against his said pro-  
mise ) hath beene so many yeares  
inuisible as yee suppose ? Seeing  
that the aforesayd Synagogue,  
notwithstanding the refection  
thereof, hath euer beene visible ,  
and is yet at this present in divers  
countreyes ? so that by this your  
false doctrine , yee giue vnto it,  
euuen after the refection of it, gre-  
ater prerogatiue, then yee vouch-  
safe to giue to the church of  
Christ .

19. *Times*

19. *Tyme of decaying.*

Seeing yee confes with your master Caluin, the Romane *l.4. Inst.* Church, somtime to haue bene *c. 2.n.3.* the true Church: in what time, & age suppose yee that it decayed, so that the adherents therof, by reason of idolatrie could not be saued?

20. *Succession of theirs.*

Seeing God hath giuen some Apostles, some Prophets, Euangelists, and Pastors, for the gathering together of the Saints, and for the edification of the body of Christ (which is his Church) to the end of the world: I require you (if you be the members of the said body of Christ) to shew your Doctors and Pastors who haue succeeded one another since the Apostles, with continuance of a-

346      *Demandes vnto  
ny Vniforme doctrine as the Ca  
tholiques haue already done?*

21 *Condemning heresies*

Why rayle yee so much against  
the seate of Rome, seeing by that  
seate, all heretiques haue bene  
convicted and condemned? an  
evident token that it is of God.

*hier. ep.  
37. ad  
Dama/  
Aug.  
com. Pe-  
tag.*

And if yee haue the true Curch  
(as yee alleadge) shew that euer  
any of yours, haue opposed your  
selues against any heresie before  
our dayes

22 *Imitation of heretiques*.

Why follow yee the footsteps  
of the Donatists, who called the  
*Ang. cot.* *chaire of Rome, the chaire of pisti  
li. Petil.* fience? Or how could it haue be-  
*4.2.6.51.* ne possible, that the seat of Rome,  
could haue withstood, and pre-  
vailed against all kindes of per-  
secutions

secutions since the begining, and against so many infidels and heretiques, if it had bene the chaire of pestilence, as yee say?

The 23. Sacraments, seales.

If the Sacraments be only outward tokens and seales (as yee teache) what prerogatiue giue yee to the Sacraments of the gospel, aboue the Sacraments of the old law?

Cal. 14.

Inst. c.

10.1.

24. Faith assures not grace.

Seeing yee teach, that faith assureth you of grace receiued before the reception of the Sacraments, how can you say, but that they be altogether vnprofitable, and can give no further confirmation? For as much as, where assurance of grace is already, no confirmation is required.

## 25. Value of Sacraments.

Why affirme yee the Sacra-  
ments to be of no valor, except  
they be receiued by faith, and not  
withstanding baptise infants, who  
can receiue nothing by faith?

## 26. Necesitie of Baptisme.

Why abuse yee the people,  
teaching that infants without ba-  
ptisme, obtaine remission of their  
sinnes by the faith of their parets,  
sith the faith of the parents, can-  
not hinder them to be borne in  
Rō. 3. 5. originall sinne, and to be the son.  
Ephes. 2. nes of wrath, as S. Paul affir-  
meth?

## 27. Preachinge Baptisme.

Seeing Baptisme, as yee tea-  
Cal. 1.4. che, can not consist without pre-  
Inst. ca. ching, and for as much as no pre-  
14. n. 4. aching

aching was made ar the time yee  
were baptised by the Catholi-  
ques : what assurance haue yee  
that yee ar yet baptised? Or what  
doth preaching auaile to alitle  
infant, who wants the vse of vn-  
derstanding?

28. Baptisme. of Infidels infants.

Why affirme yee with your *In Antid.*  
*master Caluin,* that the Sacrament *co. Trid.*  
of Baptisme ought only to be mi-  
nistred to them, who haue alrea-  
dy obtained the remission of their  
finnes? Seeing therof it followes,  
most evidently, that infants be-  
gotten of Infidel parents, should  
not at all be baptised : because  
they cannot receiue remission of  
their finnes by the faith of their  
parents, when they are Infidels,  
or vnsaithfull?

## 29. Ceremonies of Baptisme?

Why reiect yee the ceremonies

- (a) Dio- of Baptisme , which always (a)  
*nis. Ar.c.* haue bene vsed in the church of  
 2. &c. God since the dayes of the Apo-  
 stles , name what age soeuer you  
 please ? Or how can yee defend  
 (b) 1.4. your maister *Caluin* (b) who is  
*Inst.* .. not ashamed to affirme , that in  
 15. n. 19. the primitiue church, the right &  
 lawfull administration of Baptis-  
 me, was already corrupted ?

## 30. Confirmation.

Why deny yee the Sacrement  
 of Confirmation ? seing it is so  
 clearly expressed in the Acts of  
 181.19 the Apostles, who by the imposi-  
 tion of handes , gaue the holy  
 Ghost: and also confirmed by all  
 ancient writers , yea and as yet  
 retayned by the English Protes-  
tants ?

31.

31. *Reall presence.*

If the body of our Lord Iesus Christ, be not really in the B. Sacramēt, why affirme yee with *Cal. I.4. Inst.* your master *Caluin*, that in this *C. 17. n. 10. F 14* Sacrament, by the spirit of God, those things are conioyned together, which are seperat: to wit, the body of Christ which is in heauen, with vs who are beneath in earth?

32. *Receiuing by faith.*

Why affirme yee, that we re-*Cal. I.4.* ceive the body of Christ really *Inst. c.* by faith, if it be not really present *17. n. 10.* in the Sacrament; seing our faith cannot make that thinge to be, which is not? If therfore his body be not there really, we cannot believe that we receive it really, except we flatly deceiue our sel- ues,

## 33. lifting vp to heauen.

In what scripture reade yee, that  
which yee profes with your ma-  
*L. 4. Inst. Ister Calvin, thar when yee receiu-  
c. 17. n. the sacrament, Christ is made ve-  
34- rely present vnto you? Not that  
he should be on the earth where  
yee are, but that yee should be li-  
ted vp to heauen where he is: and  
to which of the heauens were the  
Apostles lifted vp, when they had  
our lord Iesus Christ, sitting with  
them in the last supper?*

## 34. In two places at once.

*Cal. l. 4. Inst. cap. 17. n. 31.* Why attribut yee more to your  
owne faith then to the omnipotēt  
power of God? saing, that by your  
faith, yee are truly lifted vp to he-  
auen (and so at one time yee ar-  
both in heauen and earth) and de-  
ny that Christ can cause his body

to be really present at once in he-  
auen and earth?

35. Penance.

Why deny yee the sacrament of Cal. l. 3.  
Penance, by the which the law-  
ful ministers of Gods word (as in-  
struments of his Maiestie) giue vs  
remission of our sinnes, according  
to the word of Lord Iesus Christ.  
Whose sinnes yee forgiue, they  
are forgiven, & whose yee retai-  
ne, they are retained? *Ioh. 20.*

36. Order.

Why deny yee holy Order to be a sacrament, seeing your ma-  
ster *Caluin*, doth most euidently confess it to be one: as is most  
manifest in the written word of God? *Mat. 10.*  
*Luk. 9.* *4. Inst. 14. n.*

37. Extreme Vnction.

Why deny yee the sacrament

154. *Domizundes vuto*  
extreame Vnction, seeing the A-  
postle S. Iames, speaketh so mani-  
festly therof, saying? Is any sick  
among yov? let him send for the  
priests of the Church, & let them  
pray ouer him, and annoint him  
with oyle in the name of our  
Lord?

38. *Matrimonie.*

*Ephes. 5.* Why deny yee the sacrament  
of mariage, seeing S. Paul witnes-  
seth in so plaine words, that it is a  
Sacrament? And why doth your  
master Caluin lye so loudly affir-  
ming, that no man vntill the tyme  
of Gregorie the first of that name  
*In c. 5.* Pope of Rome, euer saw, that  
*ad Ephes.* it was giuen for a sacrament?  
*I. de fide* seeing S. Ambrose (a) S. August. (b)  
*& op. c.* and other Doctors (long before  
7. Gregorie) affirme the same in most  
manifest wordes to be a sacramet?

39. Two wiues at once.

Why permit yee any man to marrie, his first wife being yet aliue? seeing S. Paul saith. That the womā which is in subiection to a man , her husband being aliue, is bound to the law: but if her husband be dead, she is deliuered frō the law of her husband. Therfore if she take another man , whilst her husband yet liueth , she shall be called an adulteres.

40. Breaking of vowes.

Seeing S. Paul affirmes , that those who marrie after they haue made the vow of chastiry , incur damnation , what hath moued your Apostata Priests , Monkes , and Friars , to attempt mariage , after their so solemne vow of chastitiē , and so most willfully to

dam-

456      *Demandes unto  
damne themselues ?*

41. *Sinnes not imputed ?*

Why affirme yee , that yee are so assured that your finnes are not imputed to you, as yee are assured that God is in heauen , because yee beleue the one & the other with one faith as yee say? And yet notwithstanding, yee beg daylie in our Lords prayer , that your finnes may be forgiuen you : which prayer truly were superfluous, if this your assertion were so assured .

42. *All good workes finnes.*

*Cal. l. 3.* Why affirme yee , that all our  
*Inst. cap.* workes , how good soever they  
*14. n. 5.* appeare to be , are nothing but  
*31.* sinne in the sight of God, sith it is impossible , that any worke , be good and cuill all at once ? And

in

in the Scripture it selfe , we reade Gal. 4.  
of sundry that haue bene commé- 22. 3.  
ded for their good workes . Or if Reg. 10.  
all our workes be finnes, then is it  
all one, to rob a poore man, and to  
giue him almes , excepte the one  
be lesse sinne then the other ?

43. *False assurance.*

Why affirme yee with your l. 3. Inf.  
master Caluin , that who soeuer c. 2. n.  
hath once embraced the light of 40.  
your gospell , can neuer perish ?  
considering that many who haue  
bene of your sect ( yea Ministers  
themselues of the highest ranck )  
haue turned to vs , and haue dyed  
in our Catholique faith : and so  
( according to your doctrine ) ar  
vitterly Damned .

44. *Absurditie by denying  
a third place.*

Seeing on the one side , yee  
teach

*Cal. I.4.* teach that the spots of sinne re-  
*Inst. c. 13* mayne so long as we liue: and on  
*N. 10.* the other side deny , both place  
 and time of cleansing after our  
 death ; how can you auoide to  
 declare manifestly , that ether  
 none at all enter into heauen , or  
 else that they who enter , do still  
 remayne with their spots of sinne  
 a thing so expressly contrary to the  
 word ?

*Apoc.*  
xx.

45. *Inuocation of Saints.*

*Mat. 22.* Why astirme yee against the  
*Luc. 15.* Scripture, that the Saints in hea-  
 uē heare not our prayers, because  
 forsooth that they ar dead? seeing  
 Christ himself saith , that God is  
 not the God of the dead, but of the  
 liuing? And how can the Saints in  
 heauen reioyce at our repentance  
 if they know not the same?

46. *Images.*

If all that haue erected Ima-  
ges

*All Hereticker.*

159

ges in the Temple of God be Idolaters, how can yee deliuver Moses of that spot? or yet defend, that *Exod.* God himselfe was not the author <sup>25</sup> of Idolatrie, seing he commanded <sup>37</sup>. Images to be made for that effect? *Num. 7,*

47. *Renewing old heresies:*

Why haue yee renewed so many old heresies, condemned so many hundred yeares since, by the vniuersall church of God? Namely, the heresie of Simon Magus, denying the freewill of man? *Clem. I. 2.*

*Reag.*

48. *Of the Pepusians.*

Why haue yee renewed the *Aug. 26* heresie of Pepusians, affirming, *haer. her.* that distinction of order and degree, ought not to be obserued in the church of God?

49. *Of the Nouatians.*

Why haue yee renewed the *Cyp. I. 4.* *ep. 2. 2.* heresie

heresie of the Nouatians denying  
that all sinnes are forgiuen by the  
Sacrament of Penance ?

50. Of the Maniches.

*Aug. ad  
quadruplic.  
heres.*  
46.

Why haue yee renewed the  
heresie of the Maniches, denying  
the water of Baptisme, to auayle  
any thinge to our saluation ?

51. Of the Donatists.

*Optat.  
Mil. l. 2.  
ad Par.  
de scis.  
Don.*

Why haue yee renewed the here-  
sie of the Donatists, teaching that  
the Church of God hath perished  
thoroughout the whole world,  
except in some obscure corners ?

*Aug. l. 2.  
con; Pe.  
til. c. 34.*

As also, that S. Iohns Baptisme  
was not different from the bap-  
tisme of our Lord ?

52. Of the Arians.

*Aug. de  
heres. ad*

why haue yee renewed the  
heresies of Arius, teaching that it  
is no

is not lawfull to offer sacrifice for <sup>quod</sup> the dead? And that there is no <sup>vult.</sup> difference betweene a Bishop <sup>Deum</sup> and a simple priest? nor that the <sup>heres. 13.</sup> fasting dayes of the Church, ought to be kept, but that euery man may fast, according to his owne will and pleasure?

53. Of the Eunomians.

Why haue yee renewed the here-  
sie of the Eunomians, that by faith <sup>Aug. ad  
quod vlt.</sup> only, man may obtaine life euer-  
lasting?

<sup>Deum</sup>  
<sup>heres. 54.</sup>

54. Of the Pelagians

Why haue yee renewed the <sup>Aug. ad</sup>  
hereſie of the Pelagians, teaching <sup>quod</sup> <sup>vult</sup>  
that infats may be saued without <sup>heres. 11.</sup> Baptisme?

55. Of the Iouinians.

Why haue yee renewed the <sup>Aug. ad</sup>  
hereſie?

*Aug. ad quod  
vult her  
81.*

heresies of Iouimianus, teaching mariage to be as acceptable to God, as virginitie: & that it is lawfull for Monkes & Nunnes to marrie?

## 56. Of the Vigilantians.

*Hier. con  
Vigil.*

Why haue yee renewed the heresies of *Vigilantius*, denying the inuocatio of Saints, & the honoring of the relicks of the Martyrs?

## 57. Of the Eustichians.

Whyhaue yee renewed the heresie of the *Eustachians* affirming that it is not lawful to go in Pilgrimage, vnto holy places?

## 58. Of the Iconomachians.

*Concil.  
Gang.*

Why haue yee renewed the heresie of the *Iconomachians*, breaking downe the Images of our Lord Jesus Christ, & of his Saints?

## 59. Of the Beringarians.

Why haue yee renewed the heresie, of *Beringarius*, denying the body and blood of our Lord Jesus Christ, to be reallie present in the

Sacrament of the Altar ?

60 . Of many other heresies.

Why haue yeereneued may other heresies of the Albigenses , Waldenses , Wickliffits , Hussits , of Abailhardus , of Almaricus , & of other more detestable heretiques condemned many years since by the church of God ?

61 . Following heretiques only in some pointes .

Why haue yee followed the aforesaid heretiks in these points only in which they haue dissented fro the whole church of God , and rejected the rest of their doctrine ?

62 . Scottish Reformation .

Whether your Reformation , which yee haue made in the realme of Scatland , in pulling downe of the Churches , be not rather like to the Reformatiogn of Turkes and Pagans , then to a Reformation made by Christians ?

*63. Churched made Stables.*

Whither in making Stables of the Churches in Scotland (so that horses were stabled on your Kinges graues) and in digging vp the bones of Christian men, resemble yee rather to be Christians, or Infidels and Pagans?

*64. Burning Reliques.*

What moued you to burne the holy Reliques of Saints, who were Temples and Tabernacles of the holy Ghost; when they liued: which among all Christians since the Apostles dayes vnto this present, haue bene holden in honor and veneration?

*65. Burning the Doctorwritinges.*

Why burnt yee the writinges  
of the Doctors & holy fathers, as  
of

of S. Ambroſe, S. Augustine, S. Hierome and others : and yet shame not to say , that yee professe one faith with them ?

### 66. *Depoſing magiſtrates.*

Where is the veritie and effect of your ſolemne protestations , promising that your Reformatio was not to diſpoſes any magiſtrat: when yee haue not only raiſed vproares in the contrie , and expelleſt thence the chiefe magiſtrates , but in your preachings , would plainly thrall all kinges , and kingdomes , and haue them ſubiect to the election and puniſhmet of the people , ſetting forth your ſundry bookes therupon ?

### 67. *Libertie of Conſcience.*

Why in the begining of your new gospell, preached yee liberty of

166 Demaunds vnto  
of conscience; & now constraine  
all men to subscribe to your new  
doctrine: yee them whome yee  
know to beleue the contrarie?

68. *Prefession of pouertie.*

Why preached yee, when yee  
first vsurped authoritie to preache,  
that the Ministers of the  
word, ought to profes and obserue  
pouertie as the Apostles did:  
and presently none in the whole  
realme are so couetous as yee are,  
not only to giue mony vpō land,  
but also vpon planie vsurie?

69. *Churches patrimonie.*

Why pretend yee to haue the  
benefices and patrimonie of the  
**C**hurch, seeing yee cannot shew  
your selues to be lawfull heires  
and successours to them, who  
were the true and right posessors  
thereof

therof before you? And why haue  
yee rejected as Idolatrie, all that  
which appertayneth to them  
whom yee cal papistes, excepting  
only the patrimonie & liuing of  
the Church? Or if there were no  
Church in the contry before your  
coming, why pretend yee as pa-  
trimony, any other thing thē hath  
already bene giuen to your con-  
gregation by those of your owne  
coate?

*70. Building Churches.*

Seeing one spirit could not  
move so many of our Kinges to  
build so many Churches, Coll-  
edges & Abbies, and you to destr-  
oy the same: which of you two  
may be iustly esteemed, to be  
moved by the good spirit, and  
which by the euil?

*71. Final-*

71.

Finally, whether these your doinges, tend not to the abolition of all memorie of our Lord Iesus Christ, yea or no? Seing already some of you doe dout, in what time of the yeare he was borne, as whether in winter, or in summer: so that apparently, your next dout will be, whether he was borne or not; which appears to be the end and conclusion of your new gospell.

THE  
T I T L E S O F  
THE DEMANDES  
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THE

THE  
CONTINUAL SUC-  
cession of the Popes of Rome, as  
it is recorded in all Cronicles &  
Ecclesiasticall Histories (besides  
many other good writers) both  
olde and new, wherof I say with  
S. Augustine *con. Epist. Manichai*,  
*cap. 4.* *In Catholica Ecclesia gremio*  
*justissime tenet me, &c.* Besides ma-  
ny other thinges, this moste wor-  
thely keepeth me in the lappe of  
the Catholike Church: to wit,  
the Succession of Priestes from S.  
Peter the Apostle him selfe (to  
whom our Lord after his Resur-  
rection *Ioan. 12.* committed the  
feeding of his sheepe) euuen to the  
Bishop that nowis.

The

year

of our  
Lord.

33-34	1	PETER ) i. Pet; 1. Peter. 13.) & Paul. (Act. 28) Apostles,
57	2	Linus
68	3	Clement
77	4	Cletus
84	5	Achætus
96	6	Euaristus
109	7	Alexander
117	8	Xistus
127	9	Telephorus
138	10	Hyginus
142	11	Pius
153	12	Anicetus
163	13	Soter
171	14	Eleutherius
		So farre S. Ireneeli . 3. ca . 3 . against the Heresies of his time .
186	15	Victor
198	16	Zepherinus
218	17	Calistus
223	18	<u>Urbanus</u>
		Pony

231	19	Pontianus
236	20	Anterus
237	21	Fabianus
251	22	Cornelius
253	23	Lucius
255	24	Steuen
257	25	Xistus ii
268	26	Dionysius
271	27	Felix
275	28	Eutychianus
283	29	Caius
296	30	Marcellinus
304	31	Marcellus
310	32	Eusebius
311	33	Miltiades
		So farre, all were Martyrs
314	34	Silvester
336	35	Marcus
	36	Iulius
353	37	Liberius
366	38	Damasus
		H 5

sd

year

		So farre S. Optatus lib.2. against the Do- natistes of his time
384	39	Siricius
398	40	Anastasius
		So farre S. Augustin Epist. 165. against the Donatistes of his time
401	41	Innocentius
416	42	Zozimus
419	43	Bonifacius
423	44	Cælestinus
432	45	Xistus iii
440	46	Leo the Great
461	47	Hilarius
467	48	Simplicius
483	49	Felix ii
492	50	Gelasius
496	51	Anastasius ii
498	52	Symmachus.
514	53	Hormisda
523	54	Ihon
526	55	Felix iii

Box

*year*

530	56	Bonifacius ii
532	57	John ii
534	58	Agapetus
535	59	Siluerius
537	60	P Vigilius
556	61	Pelagius
561	62	John iii
575	63	Benedict
579	64	Pelagius ii
590	65	Gregory the Great
604	66	Sabinianus
605	67	Bonifacius iii
606	68	Bonifacius iv
613	69	Deusdedit
617	70	Bonifacius v
		<i>So farre , all Saintes but one , as many also in them that follow ,</i>
627	71	Honorius
638	72	Seuerinus
638	73	S. John iv
640	74	S. Theodore
647	75	S. Martin i

*Ecc*

<u>year</u>		
654	76	Eugenius
657	77	Vitalianus
672	78	S. Adeodatus
776	79	Domnus
679	80	Agatho
682	81	S. Leo ii.
684	82	S. Benedictus
685	83	John v
686	84	Cuno
687	85	S. Sergius
701	86	John vi
705	87	John vii
707	88	Sisinnius
708	89	Constantinus
716	90	Gregorie ii
731	91	Gregory iii
741	92	Zachary
752	93	Steuen ii
	94	Steuen iii
757	95	Paul
768	96	Steuen iiii
772	97	Hadrian
796	98	Leo iii

SIC

YEAR

816	99	Steuen v
817	100	Paschalis
824	101	Eugenius ii
827	102	Valentine
828	103	Gregory iii
844	104	Sergius ii
847	105	Leo iii
855	106	Benedict iii
858	107	Nicolas
867	108	Hadrian ii
872	109	John viii
882	110	Marinus iii
884	111	Hadrian iii
885	112	Steuen vi
891	113	Formofus
895	114	Bonifacius vi
896	115	Steuen vii
897	116	Romane
	117	Theodore ii
	118	John ix
899	119	Benedict iii
903	120	Leo v
	121	<u>Christopher</u>

ser-

<i>year</i>		
904	122	Sergius iii
911	123	Anastasius iii
913	124	Lando
914	125	John x
928	126	Leo vi
	127	Steuen viii
930	128	John xi
935	129	Leo vii
959	130	Steuen ix
942	131	Marinus iii
946	132	Agapetus ii
956	133	John xii
963	134	Leo viii
965	135	John xiii
972	136	Dominus ii
	137	Benedict v
972	138	Bonifacius vii
975	139	Benedict vi
984	140	John xiiii
985	141	John xv
995	142	John xvi
	143	Gregorie v
998	144	Silvester ii

*Monk*

*year*

1003	145	John xvii
	146	John xviii
1009	147	Sergius iii
1012	148	Benedict vii
1024	149	John xix
1032	150	Benedict viii
1045	151	Gregorie vi
1047	152	Clement ii
1048	153	Damasus ii
1049	154	Leo ix
1055	155	Victor ii
1057	156	Steuen ix
1059	157	Nicolas ii
1061	158	Alexander ii
1073	159	Gregorie vii
1086	160	Victor iii
1088	161	Vrbanus ii
1099	162	Paschalis ii
1118	163	Gelasius ii
1119	164	Callistus ii
1124	165	Honorius ii
1130	166	Innocentius ii
1143	167	<u>Calestinus ii</u>

LFC

1144	168	Lucius ii
1145	169	Eugenius iii
1153	170	Anastasius iii
1154	171	Hadrian iii
1159	172	Alexander iii
1181	173	Lucius iii
1185	174	Vrbanus iii
1187	175	Gregorie viii
1188	176	Clement iii
1191	177	Cælestinus iii
1198	178	Innocentius iii
1216	179	Honorius iii
1227	180	Gregorie ix
1241	181	Cælestinus iiii
1243	182	Innocentius iiii
1254	183	Alexander iiii
1261	184	Vrbanus iiii
1265	185	Clement iiii
1271	186	Gregorie x
1276	187	Innocentius v
	188	Hadrian v
	189	John xx
1277	190	Nicholas iiii

Mar.

1281	191	Martin iii
1285	192	Honorius iii
1288	193	Nicolas iii
1294	194	Celestinus v
1295	195	Bonifacius viii
1303	196	Benedict ix
1305	197	Clement v
1316	198	John xxi
1334	199	Benedict x
1342	200	Clement vi
1352	201	Innocentius vi
1362	202	Urbanus v
1371	203	Gregorie xi
1378	204	Urbanus vi
1389	205	Bonifacius ix
1404	206	Innocentius vii
1406	207	Gregorie xii
1409	208	Alexander v
1410	209	John xxii
1417	210	Martin v
1431	211	Eugenius iii
1447	212	Nicolas v
1455	213	Callistus iii

Pint

year

1458	214	Pius ii
1464	215	Paul ii
1471	216	Xistus iii
1484	217	Innocentius viii
1492	218	Alexander vi
1503	219	Pius iii
	220	Iulius ii
1513	221	Leox
1517		under them Luther riseth
1522	222	Hadrian vi
1523	223	Clement viii
1534	224	Paul iii
1550	225	Iulius iii
1555	226	Marcellus ii
	227	Paul iiiii
1560	228	Pius iiiii
1566	229	Pius v
1572	230	Gregorie xiii

*Venite fratres si vultis, &c.* Come  
brethren if ye will, that you may  
be grafted in the vine, it is a greif  
to see you lie so cut of. Nûber the  
priestes euen from the very See  
of Peter: and in that order of Fa-  
thers, few who succeeded whô. That  
is the Rocke, which the proud  
gates of hel do not ouercome. So  
faide S. Augustine, a branch then  
cleuing to the vine, in the Psalme  
that he made against the piece of  
Donate an Archieheretike of that  
time. And euen so say wee that  
now likewise are of the wholle  
vine, to these pieces of Luther &  
*Caluine* and others, that haue in  
our time cut off them selues. Or  
els, if we say not well, let them al  
lay their heads together, & shew  
that which they hitherto could  
neuer shew: that Gregorie the  
fiftenth who now is Pope, and

from

from whom it pleafeth them to  
differ in so many Articles of  
Faith: that either he (I say) is, or  
any other of the Popes, his Pre-  
decessors, was, the first amoungst  
the Popes, that brought or tooke  
into the Romanes faith the saide  
Articles, or any one of the. Sure  
it is, that they cannot so charge  
neither this, nor no other Pope.  
And therefore plaine it is, that  
the Romans are still in S. Peter&  
S. Paules faith, as they were whē  
S. Paul wrote vnto the And ther-  
fore againe with S. Augustine,  
*Ipsa est Petra*, This is the Rocke  
which the proud gates of hell do  
not overcome.

FINIS.



or in se dicitur in sicut etiam  
in iudicante papa o in ceteris  
et in aliis. Et hoc est in se dicitur  
in aliis, quoniam ad alios respondeat  
de jure sua. Et hoc est in aliis.  
Et hoc est in aliis, quoniam in aliis  
est hoc ad alios respondeat  
in aliis. Hoc est in aliis que in aliis  
egrediuntur et in aliis validum est.  
Et hoc est in aliis que in aliis  
est hoc ad alios respondeat  
in aliis. Hoc est in aliis.  
Et hoc est in aliis que in aliis  
est hoc ad alios respondeat  
in aliis. Hoc est in aliis.  
Et hoc est in aliis que in aliis  
est hoc ad alios respondeat  
in aliis. Hoc est in aliis.

